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TREES: Eight pages in color

Midmonth Magazine for Methodist Families April 1959

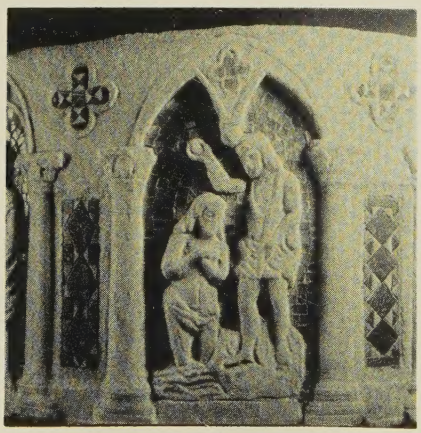
For of Such Is the Kingdom...

IT IS YOUR PART and duty to see that he be taught, as soon as he shall be able to learn, the meaning and purpose of this holy Sacrament..."

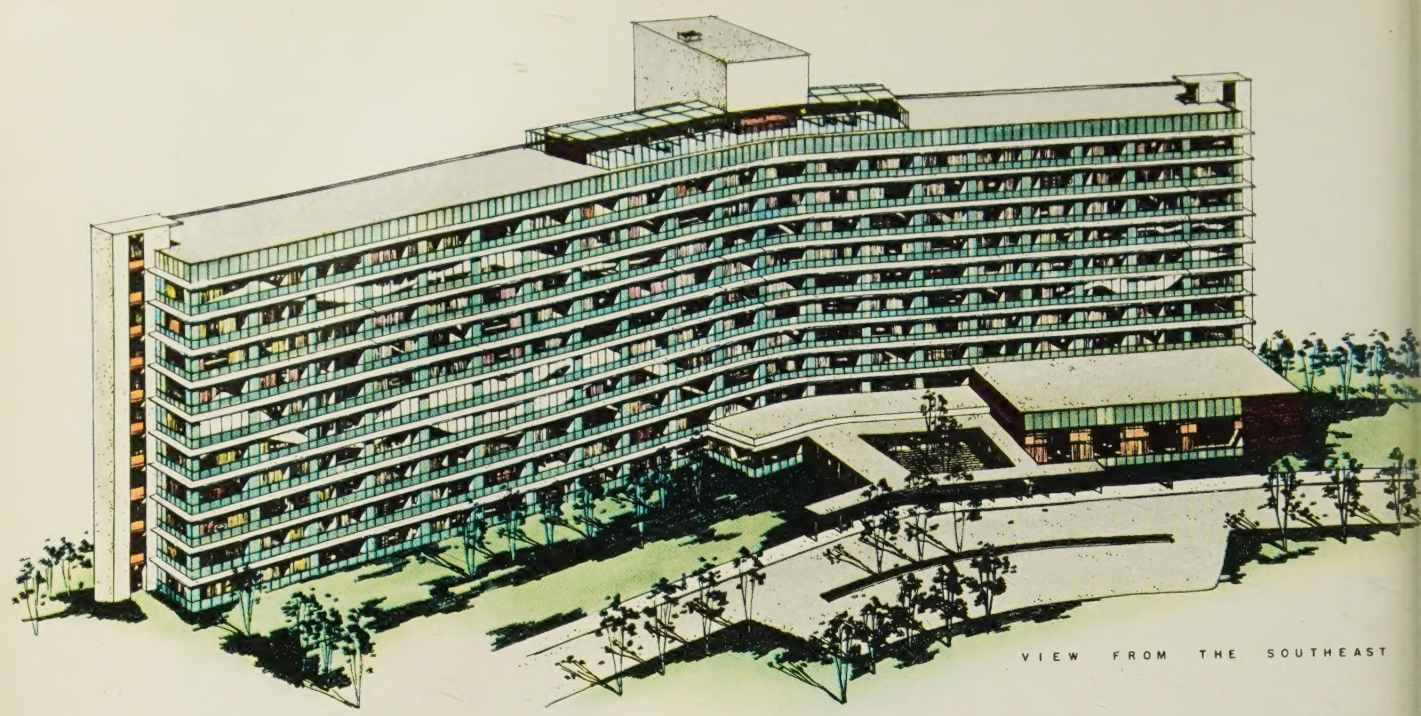
Baptism of infants, one of the Church's most significant rituals, has been practiced by Christians since earliest days. Methodists have always believed in it—stressing, however, that vows are not taken by the unknowing infant but by parents who promise to rear him in the Christian way of life. Later, when one joins the Church either as a youth or adult, he himself takes an equally solemn vow of membership.

On these pages, tiny Jeffrey Lewis Nance is being baptized with water from what is perhaps the oldest baptismal font in the U.S. His parents, Mr. and Mrs. Richard Nance, take the vows before the Rev. John D. Wolf, pastor of St. Paul's Methodist Church, South Bend, Indiana.

The marble font, presented to the church by the late J. M. Studebaker, South Bend industrialist, was made by Roman artisans—some 800 years ago!



One detail of the elaborately carved font, one of the most ancient in America, shows John baptizing Jesus in the River Jordan. The marble probably was quarried from the ruins of ancient Rome.



VIEW FROM THE SOUTHEAST

Isn't this just what you have dreamed of for your RETIREMENT?

ROGUE VALLEY MANOR, at Medford, Oregon is a special place where you live your own life, surrounded by congenial people, doing things you enjoy.

It is a modern retirement residence of distinction, for those who desire Christian atmosphere. Its reason for being is to provide comfortable, friendly, congenial surroundings and efficient services to retired (and semi-retired) men and women of moderate means.

The Valley of the Rogue River has been called "the garden spot of the West." The Manor site is a scenic fifteen-acre tract, with views in all directions on top of a large hill rising 300 feet near the center of this beautiful valley, only two-and-one-half miles from downtown Medford (seven minutes by Manor-owned free bus).

Basic idea behind Rogue Valley Manor is that it is *home.* Not an "Old Folks Home," but *your* home. In your home at Rogue Valley Manor you can live at less cost with greater satisfaction and safety, with freedom from responsibilities and worry, greater opportunity for contacts and activities. You can travel, indulge in your favorite hobbies, do anything that interests you—all as you decide. For relaxation, and to add relish to living, full facilities for many hobbies and recreation are here at your elbow. So are opportunities for varied cultural and social activities.

FULL FACTS WITHOUT OBLIGATION in our complete brochure. This 16-page booklet, printed in natural color, will answer your questions about Rogue Valley Manor. What it is, what it will cost you, and how you may move in.

Details such as food and medical care are discussed frankly, as well as the features which distinguish this manor from others; the Life Care Assurance Plan and the Proportional Pay-Back Plan.

There is no obligation whatever attached to requesting a copy. Rogue Valley Manor can be your assurance of Dignity, Comfort and Security in the Golden Years of your Life.

QUICK FACTS ABOUT ROGUE VALLEY MANOR

- Now in the construction stage it is scheduled for member occupancy in mid-1960. Well over half of the apartments have been selected already but there are still available excellent choices. The Manor is being built and operated by a non-profit corporation incorporated under the laws of the State of Oregon.
- Each of the 270 apartments will be a complete living unit with private bath, closets, cupboards, furniture, wall-to-wall carpeting, blinds, emergency call system, room thermostats for individual control of heating and air conditioning.
- An auditorium provides space and facilities for worship services, lectures, style shows, movies, musical programs, plays, parties and all manner of large group activities.
- A Chapel will always be open for private meditation and for services. The 40-bed infirmary, staffed by nurses night and day, with a staff physician, will have full facilities for caring for the member's physical needs and will occupy the entire north wing of the third floor.
- Sponsored by the United Presbyterian Church in the U.S.A. (Oregon Synod), the Methodist Church (Member National Association of Methodist Hospitals and Homes); the Protestant Episcopal Church in the U.S.A. (The Diocese of Oregon), Rogue Valley Manor is truly inter-denominational so that members of all faiths feel that they are indeed welcome.

MAIL THIS COUPON TODAY

WALTER M. HIGGINS, *Executive Director*
Rogue Valley Manor, Dept. A, offices in the
First Methodist Church, Medford, Oregon

Please send me free, without obligation, a copy of the booklet giving full facts about Rogue Valley Manor.

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rueblood to Deliver th Tippett Lecture

D. Elton Trueblood, author, lec-nd professor of philosophy at Earl-College, Indiana, will deliver the annual Bishop Donald H. Tippett es at College of the Pacific, Satur-pril 11.

lecture series, managed by the Faculty Christian Fellowship, fol-he theme of "religious perspectives gher education." Dr. Trueblood's s entitled "The Idea of a Christian e," will be given at 11 a.m. in son Social Hall, followed by a discussion.

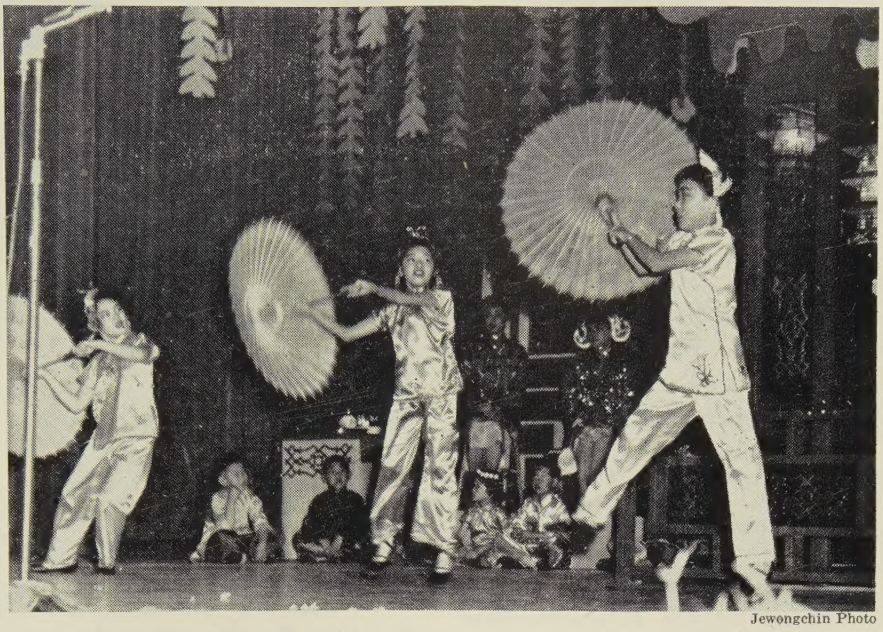
ed to encourage continuing investi-of the relationships between higher ion and Christian faith, the lectures or teachers, student workers and interested.

April 10 the sponsoring Faculty an Fellowship will meet with from other Northern California-a campuses for discussions on the of "Perplexed Christians in r Universities." Arranging this are Alfred D. Kraus, COP pro-of physics and Fellowship chair-Whitaker T. Deininger of San Jose College; the Rev. George Hedley of College, and Gerald Thomas of rancisco State College.

Trueblood, whose latest of 16 books he Yoke of Christ," holds degrees eight schools and has taught in six.

Palo Alto Times Photo

new $115,500 sanctuary of Wesley h, Palo Alto, seats 330 persons. crated by Bishop Tippett, the build-eatures a 40-foot aluminum spire.



Jewongchin Photo

St. Mark's Church, Stockton, is the beneficiary of the Chinese New Year festival in Stockton, sponsored by the Associated Chinese Organizations. Here, members of St. Mark's Sunday school—Susan Lee, Janwyn Loy and Phyllis Wong—perform the umbrella dance. Festival chairman was Edward Ah Tye, a church trustee.

17th School for Pastors

"Space Age Theology," "The Most Wasted Hour," "The Secular Society" and Christian higher education will be featured at the 17th annual session of the California-Nevada Pastors' School, April 6-10 at Mt. Hermon.

Under the theme of "In This New Day," lectures and seminars will deal with the impact of the gospel upon a changing world, according to the Rev. Myron Herrell of Burlingame, dean.

Lecturers, in order of the subjects given above, are Dr. Paul Vieth of Yale University; Dr. Harvey Potthoff, professor of Christian theology at Iliff School of Theology; Dr. Harvey Rasmussen, professor of religion and society at Pacific School of Religion; Dr. Samuel L. Meyer, academic vice-president of College of the Pacific.

All active and retired ministers are eligible, and members of the Pacific Japanese Conference have been invited.

Registration is in charge of the Rev. Gilbert Vieira of Jackson-Sutter Creek.

Annual Conference Dates

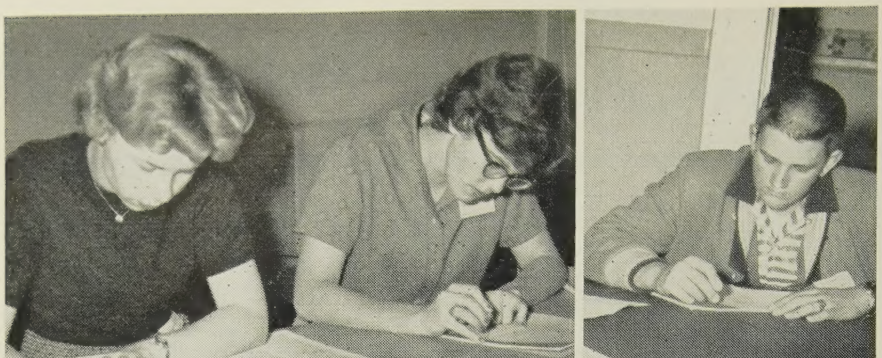
San Francisco Area's two annual conferences have been announced. California-Nevada session will be June 16-21, at College of the Pacific, and Pacific Japanese Provisional will be June 23-29 at Wesley Church, San Jose.

Guest speaker for three nights at Stockton will be Bishop Lloyd C. Wicke of the Pittsburg Area.

All church choirs have again been invited to participate in the choir for the Sunday morning service, June 21, in Stockton Civic Auditorium, directed by the Rev. Walter Swearengin.

The sessions will include balloting for delegates to the 1960 General and Western Jurisdiction conferences.

Beams for the new social hall of Castro Valley Church are shown being installed. Use of the building this month is hoped.



Taylor Photo

The concentration that went into the testing program at the Church-Related Vocations Conference is in evidence. The girls (left to right) are Marcia Brookover of San Rafael and Donna Baird of First Church, Fresno. At right is Tommy Haas of McFarland.

125 Students Consider Church-Related Vocations

The meanings and possibilities of Christian vocation were expounded and explored by California-Nevada youth in two conference gatherings in February.

Some 125 high-school juniors and seniors considered church-related vocations in a session at First Church, San Jose. They heard the Rev. C. Douglas Hayward of Trinity Church, Berkeley, point out that "numerically the need is terrific" for church workers, but that quality is at least as important and that "the contagion of Christian personality" is more apt to convince people than is theology.

Hear Missionary

They also heard "inspirational interviews" with Miss Miriam Brattain of Palo Alto, a former missionary to Japan; Sam Wiah, a graduate student from Liberia, and Dr. Lois Phillips, a graduate student from Calcutta, India. Seventy-six youth took aptitude tests and interviews.

The college-age session, held separately for the first time, was at Pacific School of Religion and dealt with Christian vocations, including those church-related.

Speakers for the 55 youth attending were the Rev. Daniel D. Walker of First Church, Oakland, and the Rev. Francis House of Geneva, associate general secretary of the World Council of Churches.

Set Youth Elections

Nominees for top offices in California-Nevada youth organizations have been announced, with elections set for April 24-26 at the House of Representatives in Epworth Church, Berkeley.

For Wesley Fellowship president is Ron Murdoff of Napa, a preministerial junior at San Francisco State College; for Methodist Youth Fellowship president, Vic Jenkins of Dinuba, a junior in music at San Francisco State; for chairman of the youth Administrative Council, Jim Metcalf of Central Church, Stockton, a preministerial sophomore at College of the Pacific.

• Speaker for the annual Student Conference of Wesley Fellowship, at Mission Springs, April 10-12, will be Jameson Jones of Nashville, editor of *motive*.

Plans for the campus-centered program are in charge of Mike Johnson of Burlingame, chairman of the WF student commission.

THE CIRCUIT RIDER

Beulah Dedication Apr. 5

Recent wedding anniversary celebrations included the 66th on Feb. 1 for Mr. and Mrs. F. M. Kellogg and the 60th on Jan. 1 for Mr. and Mrs. C. W. Prickett, all of Ceres. Golden weddings included those of Mr. and Mrs. M. L. Sandifur of Epworth Church, Berkeley, Dec. 24; Mr. and Mrs. Martin Yunker of Earlimart, Jan. 18; Mr. and Mrs. Tomozo Matsuyama (parents of Mrs. Francis Hayashi of Wesley Church, San Jose) of Fresno Japanese Church, Jan. 30; Mr. and Mrs. Charles W. Crockett of First Chu Bakersfield, Feb. 1; Mr. and Mrs. R Burson of Lodi, Feb. 1, and Mr. and Chester Glick of Lodi, Feb. 8.

Dedication of the new addition Beulah Home in Oakland, operated the Conference Woman's Society, been postponed to Sunday, April 5.

A 9-year mortgage paid off in 5½ years was burned January 11 by Central Church, Sacramento. Participants were William E. Painter, lay leader; Irving Scott, chairman of official board; Robert Burch, trustee chairman; Pastor Edward L. Peet.

Resident Artist

Earl Saunders, who worked in var churches as a Pacific School of Relig student during the past three years, become artist-in-residence at Roll Ridge Methodist Conference Center North Andover, Mass.

Several weeks this spring are be spent in Japan by Col. and Mrs. Fr M. Paul, visiting church projects personal friends. Paul is Sacrame Nevada District lay leader.

A student minister who came fr Switzerland and a parishioner from lombia, who met at Glide Church, Francisco, were married there Janu 24. Robert Durig, studying at San Fr cisco State College while assisting Glide, married Delma Vinasco.

An Effective Church

Nominated as one of the most effec Methodist town and country churche Tranquillity Church. Selection was Garrett Biblical Institute in connect with a study by the Division of Natio Missions for a report to the 1960 Gene Conference.

Shoji Okamaru, Japanese vice consul San Francisco, was reassigned to To in February, to serve with the pr section of the foreign office. A Metho and a frequent speaker in churches Northern California, Okamaru anticipa returning here in a few years.

In honor of the Rev. Thomas H. Mc 50 years of ministry, First Church, Sa Cruz, where he has been serving as m ister of visitation, received 50 new me bers on January 25. This was believed be its largest class in history. Mr. M who retired officially in 1950, plans reside now at Beulah Home in Oakla

Epworth Camp Reunions

Two reunions for participants in worth camps, open also to other "senio are slated during April by the Confere Board of Education.

On April 10 the meeting will be Epworth Church, Berkeley, in charge Albert U. Goode. On April 17 it will at First Church, Fresno, in charge Miss Grace Hall.

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TOGETHER is an official organ of The Metho Church, issued monthly by the Methodist Publis House, 740 N. Rush St., Chicago 11, Ill. Publis Lovick Pierce.

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San Francisco Area Edition—Bishop Donald H. Tip Editor: Winston H. Taylor, 83 McAllister Street, Francisco 2, Calif.

ng how to stretch a door that didn't fit was just one of several problems llege of the Pacific students who gave a week to refurbishing Ridge Point , San Francisco. From left are Bill Powell, John Kigunda, the Rev. Alzia Bowser.

Students Aid Church

challenge of a San Francisco church g's many needs occupied nine Col- f the Pacific Methodist students their between-semesters vacation ruary.

spent five days at Ridge Point , a small, interracial congregation pastor is the Rev. Alzia Bowser, ent.

student group, also interracial and ng two boys from Africa, paid wn living expenses. In addition entry, painting and carpet-laying borrowed tools and donated mate- they led and participated in wor- iscussion and home visitation for urch's community.

project was in charge of the Rev. Stewart, college director of re- life, and Mrs. Arthur Farey of Church, Stockton. "Building sor" was William Powell, student Campbell.

r Northern Californians included Forst of San Mateo and Edwina s of First Church, Sacramento.

ory Showcase Apr. 16

kers for the second annual Show- Church History, April 16 at Wes- urch, Sacramento, have been an- d by the Conference Historical . Theme will be "The History of Methodism and Education in California."

Following registration at 1 p.m. for local church historians and others interested, Dr. Tully C. Knoles, chancellor of College of the Pacific, will be the principal speaker at 2 p.m.

At the dinner, honors will be given the Rev. Bert J. Morris of Berkeley, retired conference member who is the oldest living ex-president of COP. Testimonies regarding his life as minister, writer, teacher and brother will be given by the Rev. L. L. Loofbourow of Good Shepherd Church, Richmond; the Rev. John Winkley of Walnut Creek, curator of the conference archives at Berkeley; Mrs. George Colliver of Stockton and the Rev. Fredric H. Busher of Calvary Church, San Francisco, president of the society.

The program also will include reports of curators, report of the Methodist History Commission and presentation of the first annual H. W. Jamieson award for the best published local church history.

The Historical Society has named Dr. Loofbourow chairman of a subsidiary Methodist Shrines Commission to locate and perpetuate some of the oldest properties of California-Nevada Methodism.

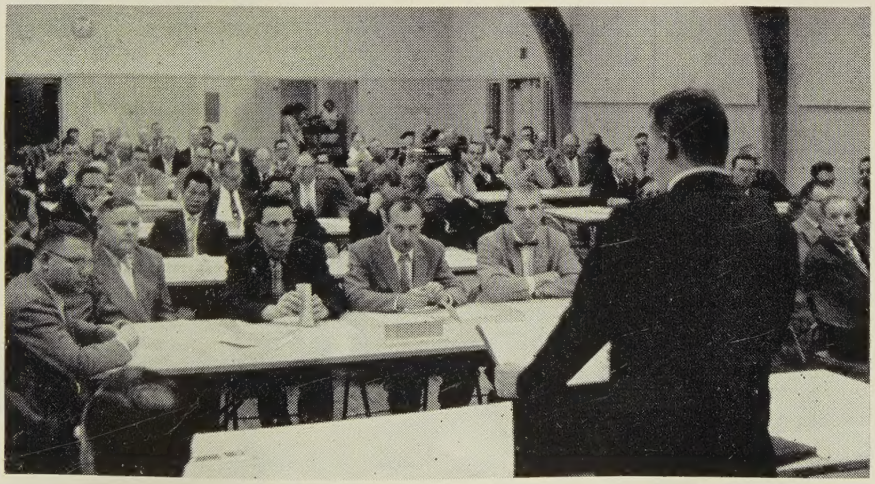
Japanese Newcomers

Planting of the seed of Christianity among young agricultural workers, in training in the United States before returning to Japan, is getting considerable attention this year by Pacific Japanese Provisional Conference.

The Rev. Sadao Masuko of Oxnard, who has a special conference appointment to work with newcomers from Japan, traveled 11,000 miles from August through December to visit the workers in several camps scattered throughout California.

In January he and the Rev. Casper Horikoshi of Florin made the first concentrated effort in Southern California, spending a week at camps at Los Angeles, National City, Imperial Valley and Coachella Valley.

Here, as in earlier camp visits, the program includes evangelistic meetings, recreation and some personal counseling. Most of the youths, who are in this country as contract workers, have never before had Christian contacts, according to Masuko. Several in various areas have received baptism.



Men from Lodi (foreground) and other Central District churches listen as Robert Winterberg leads one of ten district sessions on stewardship education and canvass. He and the Rev. Charles E. Lord also conducted every-member canvass training in Redwood District. Some 35 churches in each district are involved.

At the camp near Oxnard, Masuko has reorganized the newcomers' club or Tomoshibi-Kai, with a constitution based upon Jesus' teachings. Members are learning English, have started a library, have formed a choir and are working to introduce Christian living to others in the camp.

New Churches Needed

Both optimistic and pessimistic facts have come into view through preliminary reports from the conference survey being conducted this year by the Conference Board of Missions research and survey committee.

The committee will meet April 9 with Dr. Roy Sturm of the General Board of Missions, who is assembling and analyzing the information collected from all churches. Committee chairman is the Rev. Joyce W. Farr of First Church, San Jose.

The reports indicated that new churches are needed in 73 areas where work has not yet been started, and in addition that 202 churches deem their plants inadequate for a total program.

Dr. Sturm issued compliments in two areas—that missionary education is "fairly good" as indicated by responses to the word "missions," that the every-member canvass is being widely used, in 282 churches.

Other facts included:

- 210 churches are not doing any long-range planning.
- 82 churches have fewer than 100 members and another 84 fewer than 200 members.
- 188 churches noted a shortage of trained church school teachers; 182 do not promote a regular teacher-training program.
- 51 churches had no youth attending summer camps in 1958, but only 20 churches rated the camping program ineffective.

Conference churches last year received 563 former Catholics into membership but lost only 150 members to the Catholic Church.

Epworth Makes Purchase

A large residence, with four bedrooms and a study, has been purchased and remodeled by **Epworth Church,** Fallon, Nev., for its parsonage. Cost was $23,500.

Construction of a $25,000 multi-purpose unit is anticipated during April by the former Edison Manor Church in Fresno, which has just changed its name to **St. Mark's Church.** The congregation was started in 1957.

Members and friends of **Kernville Community Methodist Church** have completed a three-bedroom parsonage for the Rev. Donald Nelson family. Consecration was February 15 by the Rev. Robert Boswell, Fresno District superintendent, for the $10,000 home.

Dedication of 12 memorial, stained glass windows in the century-old **Nevada City Church** is scheduled for April 5 at 3 p.m. Speakers will be the Rev. Tully C. Knoles, chancellor of College of the Pacific. Reita Curnow and Jennie Ralston are program chairmen.

One **Palo Alto** church has both a new sanctuary and a new name. College Avenue Church became **Wesley Church** as it moved January 11 to the new building on Cambridge Avenue, adjacent to earlier buildings. Mayfield Church was founded in 1873, moved to the present site in 1904 and changed its name to College Avenue in 1941. The building committee chairman is Henry Koenig.

Sanger Church has dedicated a wedding kneeling bench and candelabra in memory of the Rev. O. Wesley Janzen, former pastor. A section of the communion railing was dedicated in memory of Loyd Bridges.

Construction of the sanctuary of **Alum Rock Church,** San Jose, began February 8 with ground breaking. The 400-seat building, to cost $78,000, is the third unit for the congregation started in 1951.

St. Luke's Pastor Dies

The Rev. Chester W. Ham, pastor of St. Luke's Church, Richmond, since 1956, died Janunary 31 after a long illness.

Mr. Ham, a graduate of Boston University School of Theology, entered the ministry in 1930 in New England Southern Conference and came to California-Nevada in 1945 after service as a Navy chaplain. Other pastorates here included Escalon and Willow Glen-San Jose.

Death came in January to two long-time members of St. Paul's Church, San Jose—Mrs. Hugh C. Allen, widow of a pioneer minister, and Mrs. May Gillette, a member since 1888.

Study Redistricting

Studies of possible redistricting the conference, ordered by the 1 annual session, are being conducted a special committee, according to Rev. R. Marvin Stuart of First Chu Palo Alto, chairman.

The group's recommendation reg ing number of districts will be in Conference Preliminary Reports, he s Designation of district boundaries, o the number is established by the c ference, is the bishop's responsibility.

The committee is using informat from the conference-wide survey c ducted by the Board of Missions.

Pastoral Appointments

Changes in pastoral appointments m by Bishop Tippett include:

Gerald R. Lowe from Merced to Luke's-Richmond; Harold F. Blak from St. Stephen's-Oakland to Merc Philip T. Comfort from seminary Holy Cross-Stockton, all as of April

Milton E. Mead from Holy Cr Stockton to First-Richmond; A. Baker to Los Molinos; Harold A. Tilli hast, Jr., from assistant at Santa Ros Forestville-Occidental (April 1) to place William H. Dye, a retired m sionary.

Pacifist Youth

As one result of this year's fall c phasis on world peace, youth of C fornia-Nevada Conference have beg forming a Fellowship of Pacifist Me odist Youth.

They aim to provide opportunity sharing ideas relevant to their beliefs.

Darrel Cain Ph

Four Methodists were elected to office by Nevada Council of Churches at the annual meeting. In the front row are the Rev. Joseph Pritchard of Fallon, president; the Rev. Rafe Martin, Reno Presbyterian; Robert Deal of Fallon Church, secretary-treasurer. The rear row includes the R Gerald Case, Carson City Presbyteri Dr. Paul Shelford, California-Nev Council executive director; the Rev. Ho ard Busching, First Church, Reno, Whittemore, Yerington, vice-presider

Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

—John Wesley (1703-1791)

HEN A VISITOR to Nashville tried to direct a to Methodism's Board of Evangelism, the driver You don't have to tell me where it is. That's where o get the man who always talks about my soul." t could be none other than **Dr. Harry Denman** as anyone who knows him will tell you, is more ted in a man's religion than he is in mundane . As a lay minister extraordinary, he goes the world alking as a witness for Christ to people in planes, churches, homes, and even jails. A bachelor, he light because he never keeps anything he can way (this has included such things as suits, shirts, es, as well as money). If he has an hour between this tireless salesman for Christ goes out knocking ors. In his *Personal Testimony* on page 11, he now *What Prayer Means to Me.*

en we read **Blake Clark**'s fine article, *Here Comes ibrary!* (page 18), it occurred to us that the first ican to say that may have worn a coonskin cap. any a frontiersman, the circuit rider and his saddle- books must have been as welcome bookmobile today. In England, John y traveled more than 225,000 miles, on horseback, and took books ver he went. For more than 200 Methodists have been writing, ng, and selling books.

s said Martin Luther once threw a bottle of ink devil. The Methodist Publishing House has been that on a large scale for 170 years. Today, as one world's major publishers of church literature, its presses turn out more than 1.5 billion printed pages , with TOGETHER alone accounting for about 750 n of these! This huge output of printed material ing some 1.5 *trillion* words) requires three carloads per each working day and 100 tons of ink each Methodists, we are proud to say, like to read!

out our cover: If you ever lazed in a tree house on mmery day, as we did so long ago and far away, s no need for us to elaborate on **David Corson**'s graph. We believe this picture, which helps intro- ce *'I Would Still Plant My Apple Tree'* (pages), is worth the proverbial 1,000 words. Maybe more!

—YOUR EDITORS

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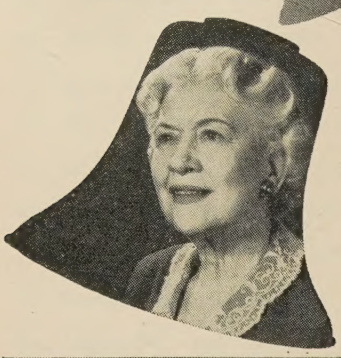
GIVE A MEMORIAL

for all

to hear...



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Selected Bits from Your Letters

Why 'Big Christianity'?

ROBERT A. HARMS
Union Theological Seminary
New York City

For the life of me, I couldn't figure out what W. M. Kiplinger's *A Sharp Look Ahead 25 Years* [January, 1959, page 12] was doing in TOGETHER. But since it did appear, I will extract one of Mr. Kiplinger's statements for examination. It is this: "Churches are making notable growth both in membership and in physical plants."

In his view, they will continue to grow because Americans are secretly religious. Granting the author's ability in foresight, I think "big Christianity" could be a danger as well as a boon. It need not be so, but we must recognize that popular religion carries with it the temptation to dilute the faith.

Bishop Ward's Last Words

PAUL P. WIANT
Saint Paris, Ohio

In TOGETHER I note the passing of Bishop Ralph A. Ward [February, 1959, page 68]. No mention was made of his extraordinary career as a missionary and secretary or of the high drama of his last illness, when on his deathbed he ordained three Chinese young men. His last conscious words were to these men: "Go, preach the Gospel."

Photographers, Take a Bow!

KATHRYN WINSLOW
Hinsdale, Ill.

Methodism's Stake in the Newest State [January, 1959, page 35] is by far the most impressive feature on Alaska I have seen. The photographs reproduced marvelously. They also tell a story, which makes them much more interesting. I am sure that every reader, like me, will reread the copy several times.

We especially appreciate Mrs. Winslow's compliment—for she, herself, is an authority on Alaska and a well-known writer.—EDS.

Alaska: 'Area of Concern'

W. VERNON MIDDLETON, *Gen. Sec.*
Division of National Missions
Philadelphia, Pa.

When TOGETHER came to our office and to our home we were more than delighted with the color feature, *Methodism's Stake in the Newest State.* I have heard a number of comments about the article, all commendatory. Please accept our sincere appreciation for presenting so ably part of the work of our Division.

I believe that our Methodist people look forward to the arrival of TOGETHER and articles such as this increase the area of concern for our total Methodist task around the world.

From Grateful Parents . . .

FRANK H. LANDERS
Louisville, Ky.

Our son, Jay, was one of the children chosen to have crayon drawings published in TOGETHER [*With Grateful Hearts,* November, 1958, page 34]. What a wonderful experience this has been for all of us!

Jay has received cards and letters from Indiana, Iowa, Pennsylvania, Korea, and New Zealand. These people just wrote to him out of the goodness of their hearts.

From all of them we have learned something and we feel humble to think people would take the time to write.

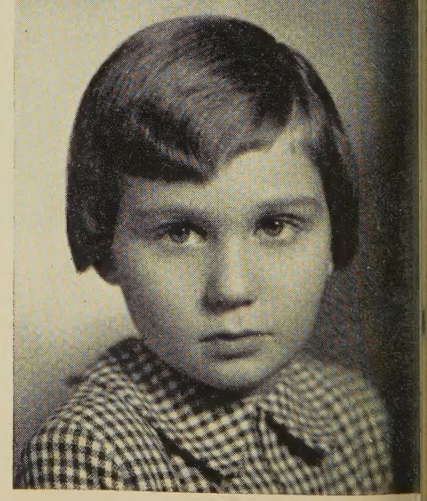
Our thanks to all and to TOGETHER!

Want a Polish Pen Pal?

JOLANTA KUCZMA
Bytom, Pl. Sikorskiego 4/6
Poland

I write you from Poland. I am a little girl 6 years old, my Christian name is Jolanta. I can't write and speak English because I am Pole. My Dedy helped me to write this letter.

My Dedy recived TOGETHER first time



Jolanta: She has an impolite brother

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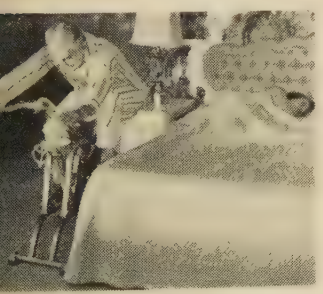

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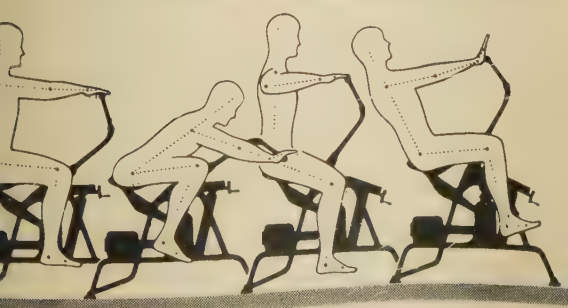

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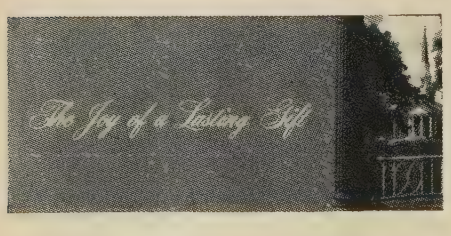

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and I liked it very much because there are drawings like mine [*With Grateful Hearts*]. I draw in my copybook quite a lot. I found there verious toys and dolls. I like play dolls, but my younger brother, who is 3 years old is very mischievous and breaks my toys. Write me please whether your brothers are so impolite as mine?

I go to Sunday school every Sunday and lern there very nice stories and poems about Jezus Christ who love the children. I would be very glad if someone of American children will write.

We were about to list winsome Jolanta (that is her first name) in Pen Pals *on page 58 when it occurred to us that you readers might like to see her letter just as she wrote it. Her "Dedy" who helped her is a Methodist pastor.*—EDS.

Child Artists Pleased Her

MRS. JOHN G. WILLOME, JR.
Junction City, Kans.

I was amazed in *Letters* [January, 1959, page 6] to read that Mrs. Enoch B. Larson is complaining because you devoted 10 pages to children's drawings. Maybe it is because I am a mother of three sons, but I thought those drawings inspiring. Jesus taught humility and gratefulness. These drawings made me realize how mercenary our adult world must appear to children.

I teach first grade in Sunday school and used these drawings as a part of our Thanksgiving lesson. The children enjoyed them; we thank you for publishing them.

Is There a Doctor on the Plane?

MRS. NORMAN DOCK
Bethel, Maine

Regarding the serving of cocktails aloft, discussed in *Drinking on Airlines?* [December, 1958, page 26] the answer seems obvious. The airline president doesn't want it; the pilots don't want it; the stewardesses don't want it. They neglected to add that many travelers don't want it, either!

Aside from all moral or nuisance aspects, there seems to be a side not mentioned at all:

If any person cannot abstain from alcoholic beverages for the duration of any flight he is rapidly on his way to becoming a habitual and should see his doctor for treatment!

They Don't Give—but They Get!

DALE J. WILLIAMS, *Pastor*
Denison, Iowa

Our official board has decided that beginning March 1 this church will send TOGETHER to all our resident families instead of the contributing list which has been in effect the last 18 months. This will mean an additional 100, and possibly more, names which will be added to our current list of 222 families.

A church subscribing for family units that contribute is eligible for the special All Family Plan subscription rate ($2). Denison has gone the second mile—sending TOGETHER *to members who do not contribute. That's good old Wesleyan outreach, Pastor Williams!*—EDS.

Correction on Ed Beck

JERALD HUNTSINGER
Egg Harbor City, N.J.

I have just received word from Asbury Theological Seminary that Ed Beck is enrolled in that seminary. In my last interview with Mr. Beck, May 10, 1958, he stated that he was planning to attend the Candler School of Theology of Emory University. I even saw the letter of admission he had received from the dean.

This is embarrassing to me as the author, and more so to TOGETHER. I am sorry my information about Mr. Beck as stated in *Lesson for the Living* [January, 1959, page 11], turned out to be wrong.

See No Evil, Read None!

M. ELIZABETH SHINN
Aldan, Pa.

May I register a protest against two features that detract from TOGETHER's effectiveness as a Christian voice? One is *Looks at Movies.* Even to mention a film which is Adult (—) is without any useful purpose. That kind of doubtful entertainment has dangers for the followers of Christ.

In the second place, I am deeply offended at the sort of fiction in which Bishop Kennedy browses [*Browsing in Fiction*]. The mere fact that a book is mentioned in their church publication encourages many people to read it.

Out of Place in *Together?*

JOHN DYSTANT, *retired Pastor*
Highland Park, Mich.

I was sorry to read the controversial discussion, *What of the 'Right to Work' Laws?* I do not think a subject like that has any place in a family magazine like TOGETHER.

He Stands With Victor Reuther

REUBEN YARBROUGH, *Rec. Sec.*
International Assn. of Machinists
Port Arthur, Tex.

I note with great interest the *Powwow, What of the 'Right to Work' Laws?* [January, 1959, page 28]. Many persons here would not believe that Victor or Walter Reuther is a member of any church. Victor describes the case against the "Right to Work" Laws well, in simple words which the average person

"Because I tossed and turned all night, my doctor started me on Postum"

"**You know how** it is, sometimes you just don't sleep right. Take me, I was tired at night, but I couldn't seem to settle down. Began to get me down, I'll tell you.

"Finally, I went to the doctor. He said sometimes this can be caused by too much coffee. Some people just can't take all the caffein in coffee, especially at certain times. He suggested I switch to Postum, told me Postum was 100% coffee-free—couldn't keep anyone awake.

"So, I started drinking Postum. I liked it—and I liked the way I slept and felt. Why don't you give Postum a try? You'll like it, too—and so will your family."

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Heavenly Hotcakes

Measure into bowl. . . **⅔ cup warm water (105-115°F.)**

Sprinkle in. . . . . **2 packages Fleischmann's Active Dry Yeast**

Stir until dissolved.

Add. . . . . **2 cups biscuit mix 1 cup milk 1 egg**

Beat with rotary beater until smooth.

Bake pancakes on a hot, lightly greased griddle. Turn only once when bubbles appear and edges become dry. Serve with margarine or butter and syrup. Makes about 12 4-inch pancakes.

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can understand. This law which t... NAM is trying to put over takes a... all the rights of the employee and g... them to the employer.

'Power Corrupts' Unless—

PAUL BRINKMAN, JR.
Portland, Oreg.

What of the 'Right to Work' Law which V. G. Reuther opposes and C. Johnston defends, leads me to say t... partisan feeling is so deep that it ... almost impossible to get an object... picture. The arguments used by eith... proponent could be reversed—e... when Mr. Johnston points out some... the violence employed by the unio... we must not forget similar violence w... used by management and owners...

The big point is that "power co... rupts," whether wielded by labor ... management, and that unless the Chri... tian standards of justice and love ... recognized, little chance of preventi... corruption is possible. Love and justi... should come before group loyalty.

Why Kansas Voted 'Yes'; No...

VIRGIL E. EVANS
Elizabethtown, Ky.

I was interested in *What of the 'Ri... to Work' Laws?* I believe that a go... discussion is what is needed in ma... issues.

At the beginning a statement ... made that five states rejected th... laws in November, but Kansas vot... "yes." There should be no mystery ... to why. The five states that voted "r... have a big labor vote. Kansas is large... agricultural.

There are some union officials who ... crooked and want no restrictions. How... ever, I can't see much merit in Clemen... Johnston's argument. The U.S. Chamb... of Commerce, along with the NAM, h... seldom been known to have labor's be... interests at heart. I would hate to s... what the lot of the workingman wou... be if every state had a so-called "rig... to work" law on its books.

Why Kansas Voted 'Yes'; No...

ROBERT D. LOVE
Wichita, Kans.

Your *What of the 'Right to Wo... Laws?* should have been done in Oct... ber, before the election. Victor Reut... was willing to come to Kansas ... speak against the laws. He didn't co... because Methodist laymen were aler... in this area and turned down his of... We felt, as Kansans, we could make ... our own minds without his help.

Kansas passed "right to work" law... because the people understood the issu... Not one other state spent enough tim... in education. The union bosses, aft... all, had the most to lose without com... pulsory union membership.

ogether / NEWSLETTER

FCO LEADERS DIE IN PLANE CRASH. Among 65 killed in he recent crash of a New York-bound airliner were the ev. Royer H. Woodburn, the Rev. William A. Meadows, nd the Rev. W. Carlisle Walton, Jr., of Methodism's elevision, Radio, and Film Commission. It was the reatest tragedy to strike a general agency of the hurch in years.

ISTIAN EDUCATION CHALLENGED. Half the world's youth re being indoctrinated with Marxist atheism. Moslems nd Buddhists are wooing millions of others. Result: he Christian world is being vigorously challenged n a struggle for the minds of men. So Dr. Hurst R. nderson, American University president, recently arned Methodists from nine Southeastern states. Only ncreased support for church-related schools, he sserted, will meet the threat.

FT RENEWAL MOVES AHEAD. Despite much opposition to enewal of the draft law when it expires June 30, the ouse of Representatives has voted, 381 to 20, to xtend the act four years. Senate passage is regarded s a certainty. Opposing the bill, the Rev. Daniel E. aylor, of the Methodist Board of World Peace, suggested ore career inducements be offered to persuade enough en to volunteer or re-enlist to replace the 125,000 alled up yearly under the draft.

ED TO HALL OF FAME. Laymen Frank E. Baker of Bryn awr, Pa., and W. Glover Giles of Louisville, Ky., have een named to the Methodist Hall of Fame in Philanthropy y the Board of Hospitals and Homes for outstanding ontributions to the Board's work in their communities.

EDED: TWO DOCTORS. The Board of Missions has urgent eed for a general practitioner and a surgeon to work or six months to a year in Methodist mission hospitals in Africa.

EP CHURCH AND STATE SEPARATED. So says Senator John ennedy (D.-Mass.), a Roman Catholic and a leading rospect for the Democratic presidential nomination in 1960. In Look, he states his opposition to federal aid for any church or religious school and to appointment of a U.S. ambassador to the Vatican. "I believe as a senator," he says, "that the separation of church and state is fundamental to our American concept and heritage and should remain so."

(More church news on page 65)

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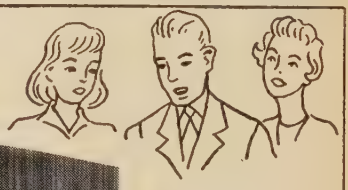

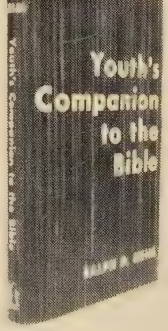

RALPH D. HEIM,

the author, has used photos which he took in the Holy Land to illustrate this treasure house of information.

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George W. Crane, M.D., Ph.D.

Member of the American Medical Association, Pan-American Psychological Association, author, lecturer, columnist, holder of 5 degrees earned at Yale and Northwestern universities.

A Psychologist's Views on Flowers at Funerals

by Dr. George W. Crane

One of the signs of advancing civilization is the reverential way in which people treat their dead. So read Carolyn's interesting remarks. Then see if you wish idealism stripped from the final graduation ceremony of your loved ones when they depart from this classroom called Earth. Don't be penny wise but pound foolish about flowers at funerals.

CASE T-307: Carolyn D., age 34, is a very attractive high school teacher. "Dr. Crane, one of my best students was killed in an auto wreck last week," she began. "Several of us teachers attended the funeral, for we felt very keenly the loss of this boy. He was such a promising student that we were very proud of him. But his father had insisted that nobody send flowers. And I never was so shocked in my life at the drabness of death without flowers. Up till then, I had thought flowers were an unnecessary expense for funerals.

"The whole funeral service was rather flat and despondent. And it wasn't because the clergyman didn't give a fitting talk. The lack of flowers let the audience down."

Flowers at Funerals—Many people in modern America have urged the omission of flowers from funerals, thinking to salvage such money for charity. But it is possible to destroy the idealism of a beautiful graduation ceremony by stripping it of the flowers that surround our final farewell.

Jesus recognized this same fact when He reproved His Apostles for scolding the woman who poured the costly ointment upon Christ. They argued that it was wasteful, saying the ointment could have been turned into cash and then given to the poor. "The poor ye have with you always," Jesus remonstrated, as He approved the woman's farewell gesture before Christ was crucifie

If flowers are NOT sent to the funeral, the sender seldo contributes any extra money to the poor, anyway.

Graduation Ceremony—Death is a graduation ceremo as we leave this classroom called Earth and go onward to higher classroom in God's Cosmic School System. And gradu tions are supposed to be colorful affairs. When your daught graduates from high school, you generally outfit her beautiful and see that she has a corsage.

You try to make her graduation as beautiful and happy event as possible. Well, why not do the same when she leav this earthly classroom?

The flowers are intended primarily for the living relative anyway. They indicate the love and affection of friends a neighbors. So they exert a positive psychological influence buoying up the spirits of those who are in grief.

So don't strip flowers from funerals. If you wish to carry t "economy" argument to its coarse conclusion, then why imitate Hitler and just bulldoze a trench and dump the d carcasses therein?

Why have beautiful half caskets, flowers, subdued ligh music and an inspirational address at all? It is a false econo to destroy idealism to salvage the price of a few quarts of mi for tenement youngsters.

"Man does not live by bread alone," said Jesus.

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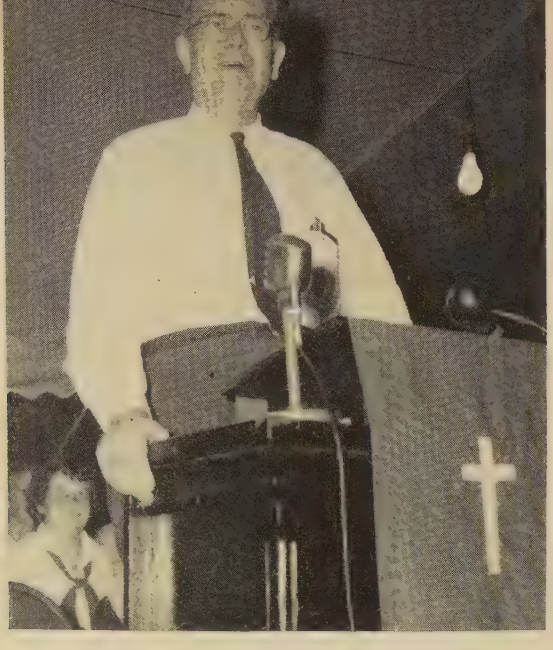


As general secretary of the Board of Evangelism, the author carries his dynamic appeal for faith to thousands each year.

✠ *Personal Testimony*

What Prayer Means to Me

By HARRY DENMAN

PRAYER is my way of thanking God for his goodness, his mercy, and his love. What a blessed experience it is to praise him for creating me, for redeeming me, for filling me with himself!

That, in simplest terms, is what prayer means to me. But I also have more particular reasons for, and satisfactions from, prayer.

I pray because I need the strength of faith to forgive those who have sinned against me. Only after I have forgiven them can I pray for forgiveness of my own sins. And only when I have sincerely repented do I feel that I am no longer separated from God, but in fellowship with him.

Prayer enables me to have fellowship with others. It changes my attitude toward them. I used to criticize bishops, superintendents, and other officers of the church. Now that I pray for them daily, I love and defend them.

Some have laughed because I pray by name. I like to think that this method identifies persons whom God knows and I know. I pray daily for each bishop of The Methodist Church. I pray, too, for members of the many prayer groups which have extended to me the privilege of membership. I cannot meet face to face with them daily, so I take lists of their names and remember them in my prayers.

I pray also for many who are not aware that I do. Some live next door; others are thousands of miles away in remote parts of the world. My prayer is that God will give them my love and will care for them.

Through prayer I am able to have fellowship with scores of the world's rulers every day. Often I cannot agree with them, but I desire that they listen to the voice of God rather than the voices of political parties and of men. I have fellowship, too, with those who no longer live in the flesh. I ask God to care for them until Resurrection morning.

I pray for those who labor for God. The Methodist Church needs preachers, missionaries, other full-time workers. God will call them if I ask. But most of all—more than financial, numerical, and organizational influence—my church needs spiritual power. I pray for this.

My greatest joy in prayer comes when I intercede for those who request prayer for themselves or for others who are sick of soul, body, and mind. What a joy to know that our loving Father hears and answers every prayer with a yes, a no, or a wait!

Prayer is an agonizing experience, for it involves a willingness and a commitment to do God's will. It is not easy to give all of one's self to Christ. But I am ambitious for Christ to be on the throne of my life.

I ask you to pray for Harry Denman, a sinner who wants to be filled with the Holy Spirit, to be God's man, and a servant of the Lord Jesus Christ.

My 40 Days and Nigh

By LESTER E. GRIFFI

ON THE evening of August 18, 1958, just before sunset, I was nearing my home at Fort National in the Atlas Mountains area of north-central Algeria. After a long day of driving from Algiers, where I had placed our children in a summer church camp, I mechanically swung the car around the curves through a wooded gorge. Suddenly, armed men in uniform motioned me to stop. They were members of Algeria's "National Liberation Army."

Civilians stopped in this way, I knew, were generally killed on the spot or were never heard from again. Usually these victims were Frenchmen, or sometimes Moslems who, for one reason or another, were sought by the rebels. We Methodist missionaries were seldom molested. So I expected, as I pulled to a stop, to be allowed to continue on my way.

I was wrong. This commando group had orders to stop the first car that came along and take all occupants prisoner. Nor did they take time then to check my papers.

With my hands tied behind my back, I was led off by one of the soldiers. He urged me on with a submachine gun, repeating: "We are just in what we are doing. We carry out orders." He seemed as nervous as I was, so I merely said, "OK, Chief," and walked into the hills.

The other soldiers, who had stayed behind to clean out the car and burn it, soon joined us and checked my identification papers. But my hopes of being released were blasted when I was told: "You're going to see a lot. You will have to see our leader before you are released."

As I observed my captors more closely, my fear gave way to reassurance. These men were just like the men and boys I had worked and lived with for years. A bit later, when I'd had time for prayer and meditation, I became still calmer. I prayed the Lord to help me stay true, to do

I was led off by one of the soldiers. He urged me on with a sub-machine gun, repeating: "We are just in what we are doing. We carry out orders."

ith the Algerian Rebels

st missionary now in the United States

will. I asked to be given the ngth, if I was to die, to die as a istian should. I prayed for my and children, and I sought to myself right with God.

the five years I had served with Methodist Church in Algeria I become aware of conditions ch in 1954 caught the Kabyles up nationalist rebellion against the nch, who have ruled the land e 1830. The Kabyles, an amiable intelligent people, are part of the er grouping of Berber people who live in North Africa. They are Moslems, as are most Algerians.

As the country flamed with rebellion, The Methodist Church maintained neutrality. Our work was respected by both sides. Until now my family had not suffered.

That night, as we moved into the hills, I had no way of knowing that my predicament would soon be world news. I decided to make the best of the situation. Whenever the patrol passed villagers on the mountain paths, I greeted the people in their own language, which pleased both the villagers and the soldiers. I didn't resist my captors or make any attempt to escape. Instead, I repeated to myself the 23rd Psalm. Here, indeed, was "the valley of the shadow."

The patrol, fearing ambush, moved cautiously. Unaccustomed to walking over rugged ground in the dark, I stumbled and often fell.

Finally we arrived at a larger gathering of soldiers, many of whom were asleep. The night now was far spent and although my hands were still bound behind my back, I was soon sleeping, too. But not for long; the guards shook me awake and led me into a candlelit enclosure to meet their commanding officers. The head officer was neatly dressed, clean shaven, and wore a trimmed mustache. He greeted me with:

"Who are you?"

"An American missionary."

"It's too bad you don't wear robes like the White Fathers. [Catholic missionaries in Algeria wear white robes, hence the name.] Then you would not have been stopped."

I explained that as Protestant missionaries we sought to share life totally with our people and therefore did not wear robes.

Then he said, "It is a good thing you aren't the son of a *colon* [French settler], for then you would already be dead."

He untied my hands and invited me to sit with the men on a woven mat. We talked about many things. I answered all questions frankly and avoided none. They seemed to enjoy my frankness, as I enjoyed theirs, for almost no one in Algeria expresses his deeper thoughts in public.

We talked about the Four Freedoms and justice. One young man seemed finally to agree with me when I said, "There is only one who is really fully just and he is God."

We talked of world personalities, democracy, Communism, the Arab nations, racial tensions. The men seemed keenly interested in what I

thought. I criticized them and their movement; they criticized me and the U.S. It was a real encounter.

The head officer said he thought I would be released after talking with the region's commanding officer, a Colonel Ammirouche. No prisoner could be released without proper military procedure; I had to see Colonel Ammirouche, the most famous rebel in the area. His command covers a large territory, which he inspects regularly—on foot. When would our paths cross? No one knew.

As I shared the daily lives of the soldiers, a certain affection developed between us. One soldier, shortly after I was captured, saved me from a fall that could have been fatal. The patrol was picking its way along a dark, treacherous mountain path. The soldier behind me was holding the end of the rope with which my hands were tied behind my back. Suddenly I lost my footing and tumbled down the steep mountainside. Quickly this rebel gripped the rope, brought all his strength to bear, and gradually broke my fall. He probably still has the scars of those rope burns.

Occasionally I was a source of amusement. One night, for instance, a scout out ahead of the patrol accidentally fired his gun. I was the first to hit the ground! My World War II training hadn't left me.

After several long marches, I got into condition. I learned how to walk silently, how best to climb or descend the rugged mountainsides. I made it a point not to complain if I could help it. The men soon were addressing me affectionately as "Monsieur Lester." Often we talked about our families and our work in civilian life. Many, I learned, were family men who had left responsible positions in civilian life and I made a conscious effort to understand them. This they seemed to appreciate.

After many nights, my captors brought me to an encampment where I was to stay. In the weeks that followed I became a part of camp life—so far as I know, the first American to have this experience.

On a typical day I was up as soon as I heard the first plane, always a dreaded sound. I went to a fixed spot in the woods where I prayed often each day. Then I washed, had coffee and unleavened bread. Around 9 A.M. I visited the wounded men and sang hymns and American ballads as they gathered around me. They liked hymns in their own language best.

I was given freedom to talk to anyone, to go anywhere in the area, and I often walked alone in the woods. I noticed a constant going and coming of men, supplies, and arms. On occasion, I met young men whom I had known through mission work.

At noon we ate a warm meal of a starchy food with vegetables, peppers, figs, olive oil, and meat. We sat in a circle, eating out of a common plate.

Afternoons varied. Sometimes I read, washed my clothes, bathed, or sat talking with the soldiers. Toward evening, a group of us which usually included a doctor, a teacher, and a lawyer, went to a rocky point where we talked. We discussed faiths, families, customs, laws, philosophy, government, political personalities, the Bible and the Koran, Mohammed and Jesus. It was apparent that these men were well educated and I was thankful for the background given me by the church and the Board of Missions.

All of us slept in a common bed on the ground, clothes on, between a rug and a large blanket. We shared our bed with a host of bedbugs and lice, but I usually slept well—except when an artillery or mortar shell whistled overhead.

As I shared life with my captors, I was impressed with their courage, discipline, and dedication. Whatever one might think about their rightness or wrongness, or the methods used in their struggle, no one can say that they lack courage. We read in our Bibles that "men ought always to pray" and "pray without ceasing." I was struck by the many soldiers who said their Moslem prayers—and I felt closer to those who prayed.

I will always remember two youths who had started their afternoon prayer in a small clearing. Suddenly French planes appeared. With grave expressions, these young rebels continued praying. Overhead, death circled. But to them, prayer came first.

Many soldiers respected me as "a man of God." At one point, when death seemed near, an officer asked, "Pastor, pray for us." And I did, willingly.

Those uncertain days were [illegible] finest period of Christian witness[illegible] I ever experienced. I gave some [illegible] the officers a French translation [illegible] the Gospel of John, and I recall [illegible] who calmly read his copy as he [illegible] under a huge rock taking refu[illegible] from heavy fire.

One night I had to walk 15 ho[illegible] with a patrol, but the thought t[illegible] each step was with the Lord and p[illegible] sibly took me closer to my fam[illegible] was a mooring for my spirit a[illegible] mind. We were walking over rug[illegible] ground and several men didn't ma[illegible] it. I stayed up with the best, but ou[illegible] I almost gave up. It was daylig[illegible] aching all over, I slumped to t[illegible] ground.

"Come on, Monsieur Lester, [illegible] up," someone called. "Take courag[illegible]

"I don't care if 50 jets come ove[illegible] I replied in exhaustion. "I can't [illegible] up. I'm not moving!" Yet by so[illegible] miracle of power from beyond [illegible] self, I was soon on my feet a[illegible] stumbling along again.

The next day I met Ammirouc[illegible] After several talks with him, I w[illegible] ready to start out to freedom. As [illegible] left, I embraced the men, and th[illegible] me. Not that we agreed in eve[illegible] thing, but we had learned to respe[illegible] each other. Then, on the evening [illegible] September 27—my birthday and [illegible] 40th day of my captivity—a rel[illegible] officer took me to a Catholic Wh[illegible] Fathers' mission at the edge of [illegible] village. There I was released.

I spent the next day with the Wh[illegible] Fathers. They proved most helpf[illegible] and gracious. They were happy, [illegible] they said, that "for once the kno[illegible] on our door was to share happine[illegible] and not problems or grief."

THE next day, Sunday, I was [illegible] corted by the American consul [illegible] Algiers, where the North Afri[illegible] Methodist Provisional Annual C[illegible] ference was in closing session. M[illegible] wife, Janice, was summoned by [illegible] consul, and he told her, "I have [illegible] best birthday present you ever sav[illegible]

I stepped from his car and wal[illegible] toward my wife. We broke into u[illegible] ashamed tears as others rushed fro[illegible] the building to share our reunio[illegible] My 40 days and nights a captive [illegible] the Algerian rebels—days and nigh[illegible] I shall never forget—were over. [illegible] was home.

Lester Griffith baptizes Algerian converts at Fort National.

Algeria:

Where Crescent Meets Cross

WAS JUST 51 years ago, in 1908, the first Methodist missionaries an work in Algeria. A year earlier, egates to the World Sunday School nvention in Rome had visited the d and discovered the need.

Despite hardships, shortages of ney, war—and the fact that Chris- missionaries succeed least in Moslem countries—Methodists have n the only organized church center- its missionary activities on the needs he indigenous Algerian population. Among the first missionaries were young Englishwomen, representing independent missionary organiza-, who joined the Methodist scopal Church in 1908 and carried the work under the direction of hop Joseph Crane Hartzell, "the ostle of Africa." Other young ropean women were soon added to the staff, but it was not until 1922 that the first American missionaries arrived.

From the beginning, most of the work has been done through social-evangelistic centers, dispensaries, hostels, and homes for boys and girls. In recent years emphasis has been on literacy-literature projects. The five mission posts now maintained in Algeria are in the charge of men and women from both the Division of World Missions and the Woman's Division of Christian Service.

One of some 20 missionaries to Algeria is the Rev. Lester Griffith, Jr., whose story of captivity in the hands of rebels he tells on these pages.

In the northern section of the country, where most of our missionaries are stationed, there is a fertile coastline backdropped by rugged mountains. To the south, Algeria dwindles away into a vast desert. Twice as large as Washington, Oregon, and California combined, Algeria has been invaded in turn by the Romans, Vandals, Moslems, and French. French rule began in 1830.

Despite the discord now searing the nation, Christian influence in Algeria is growing. Recently, Algerian Methodists voted to proceed with plans for a new Christian center in the heart of Algiers. And waiting lists at the homes for children are growing longer. But the majority of Algeria's 10 million people are of the Moslem faith. The five Methodist churches have a combined membership of less than 600.

The future of Algeria and much of Africa now is hanging in the balance, with Communism an ever-growing threat. The big, unanswered question: Will that future belong to the crescent, the hammer and sickle—or the cross?

Unusual Methodists

PHILANTHROPIST'S 'FIRST.' Methodist educators have inaugurated a new award—for the "most distinguished alumnus" of our church-related colleges. First recipient: Stanley S. Kresge, vice-chairman of the board of the 700-store Kresge chain. The award was given by the National Association of Methodist Schools and Colleges and the Commission on Christian Higher Education. Kresge gives his free hours to sports (he played football and baseball in college), his family (wife, three sons, and nine grandchildren), Albion College, his alma mater, as a trustee, and his church. He also enjoys tape recording and photography; is an official-board member and trustee of Detroit's Metropolitan Methodist Church, holds offices on church commissions—and, in his "spare time," travels. Since 1952, he has been president of the Kresge Foundation, which has contributed over $5 million to Methodist-related colleges. His faith is simple: "I believe the purpose of my life is to find God within my heart and mind, and to help my fellow men."

HONORED: Stanley Kresge, "most distinguished alumnus

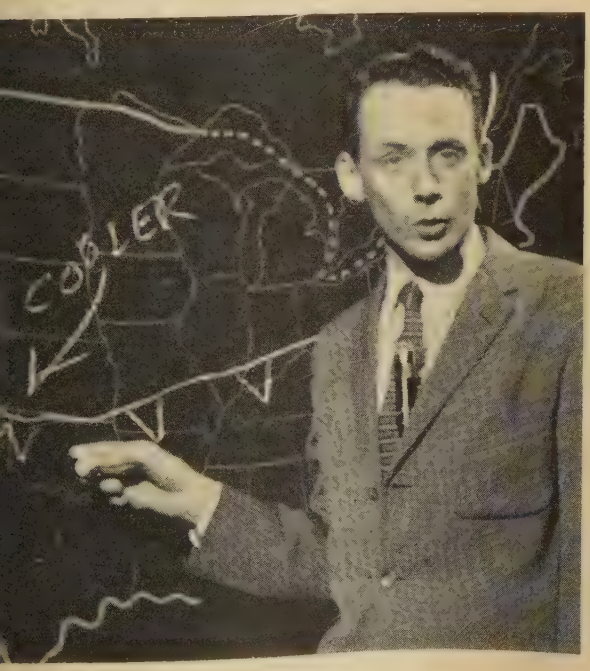
ZOO WHO'S WHO: Cockatoo and curator, Miss Grace DaVall, swap bird's-eye views.

PETS, PEOPLE, & PROBLEM
Grace DaVall, Assistant Curator
Mammals and Birds in New York
Bronx Zoo, sees plenty of all thre
She supervises the care and exhibiti
of over 2,000 birds and mamma
viewed by hundreds of thousands
visitors. The Children's Zoo also
in her keeping. And she is responsib
for assorted diets, from horse m
to ant eggs, for her charges. But sh
loves her work. After graduati
from high school, Miss DaVall w
employed by the Methodist Bo
Concern three years, later joined
zoo's staff. Now a member of Bro
Memorial Methodist Church, she h
in past years taught Sunday scho
sung in the choir, and participate
in a host of other assorted activitie
What does she do for relaxation? Sh
visits other zoos!

CAKE CUTTER: Britain's J. Arthur Rank—70 years a Methodist.

VIE MAN'S MISSION. He s publicity, yet J. Arthur Rank—r, movie producer, Methodist become one of the world's known laymen. Across the globe, ns know his studio's produc-. Less known is the fact that motion-picture empire sprang his quest for a first-rate church . Young Rank started out in ather's milling business. But in 30s, while teaching a Methodist lay-school class, he decided he l get his point over better with a Investigating, he was disap-ted in the quality of available ies. So, characteristically, he e his own. Then, when he ln't get his films shown widely, began to buy his own theaters. hin 10 years he had become the est force in British pictures, rul-a $150-million empire. Among many important productions was *Wesley*. Today Lord Rank (he made a baron by Queen Eliza-) is looking forward to the day n children, who long ago used to for Bible stories on Sunday eve-gs, will ask for Bible films. In connection he is enthusiastically plying hundreds of little churches ver England with Sunday films through his Family Film Services —and is personally supervising these programs in churches near his home. In his spare time, this six-footer relaxes on his Hampshire estate, where his favorite recreation is raising hunting dogs for the field sports he loves so well. How does he explain his success? In just a dozen words: "It is plain to me that I have been led by God."

SPOTTER: Harry Volkman puts weather in words.



FORECAST: FAITH. When Harry Volkman steps before the KWTV television cameras to predict the happenings in the world of weather for the next 24 hours or so, TV viewers in the Oklahoma City area tune in by the thousands. This talented meteorologist makes weather understandable, whether tornadoes or sunny skies are on tap. He makes a point of explaining the "why" of weather, the use of equipment, and the methods of forecasting so that his viewers feel they're on the inside track with the forces of nature. Early in his career Mr. Volkman won a popularity poll in his station. Proud of being a Methodist, he often tells video viewers about an exceptional sermon or some work of his church. In addition, he has won a wide audience as a hymn singer on KWTV variety programs. "Mr. Weather" is president of the board of trustees of the Village Methodist Church in an Oklahoma City suburb, sings in the choir, teaches a Sunday-school class, is engaged in an assortment of church-related activities. God and weather, this layman believes, are closely united. His biggest hope: That someday God's weather laws will be discovered—and put to use for the benefit of man.

Americans in out-of-the-way places have special reason to celebrate National Library Week April 12-18.

Here Comes the Library

By BLAKE CLARK

"SON, where is your library?" a visitor asked a boy in a Midwest country village. "You missed it, sir," the youngster said. "It just went around the corner."

Every Monday morning some 1,000 bookmobiles, libraries on wheels, each carrying 1,500 to 3,000 volumes, fan out across the U.S., taking fun and philosophy, fiction and fact, self-help and inspiration to people in isolated areas far from a public library. They roll past Montana wheat fields and Louisiana cane, the snow-capped peaks of Colorado and white-steepled churches of New England, to keep their rendezvous with weather-beaten, gnarled-fingered farmers, busy housewives, boys and girls in blue jeans, and groups of kindergartners eager for a story hour.

Bookmobiling is reaching high speed because of the Library Services Act, passed three years ago to provide federal aid in getting more books to people in rural counties of less than 10,000 population.

The need is tremendous. Twenty-seven million Americans have no local book-lending service. Fifty-three million others have only inadequate library facilities. Throughout the entire country there are towns, small cities, and even medium-sized cities without any publicly distributed books at all. Of the 3,000-odd counties in the U.S., 404 do not have a single lending library within their borders. New and improved library service penetrating these literary deserts reached some 11 million persons in 800-odd counties in the last two years. Counties in little-known corners remote from busy towns and cities now are full of stories of young and old who have broadened their horizons with the excitement and understanding that come from good new books.

Stocked from a central library in the area, these traveling branch libraries make scheduled stops at schools, post offices, country stores, and crossroads, changing the route each day for three or four weeks. Readers pour in at each stop, return books to the driver, browse along the shelves—slanted to keep their cargo from slipping or bouncing off—and check out their choices with the librarian seated at a little desk in the rear. The mobilibrary stays half an hour to a couple of hours, depending upon the demand, and dispenses 500 to 1,500 books a day.

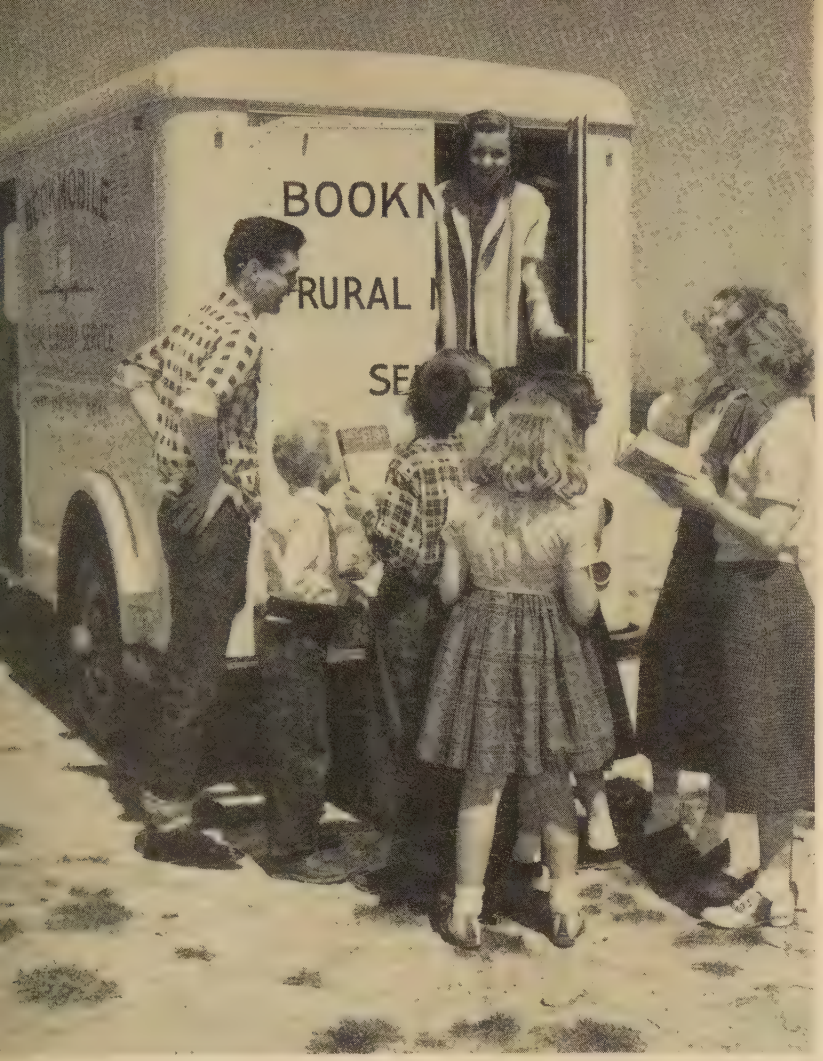
Volumes taken in from one person are frequently let out again at the same stop to someone else. This practice makes for a new community of interest. "Now we talk about books," remarked one countrywoman, "instead of each other."

No limit exists on the number of books a person may take out unless the supply is limited. One Virginia housewife kept increasing the number she borrowed until the librarian became curious. The housewife, it turned out, was taking books by bicycle to homes inaccessible to the bookwagon. At another station, a dairy farmer delivered books on his milk route, handed out others at Grange meetings, and even filled requests for fellow churchgoers before and after Sunday services. And in one New Hampshire village, a family of 12 signs in and out some 1 volumes when the library on whe calls every eight weeks.

Reading clubs are forming at crossroads. Some bookmobile st are at homes where a local chairm checks out 10 to 15 books, then as librarian and distributes them members who read them and m to discuss them. New England bo mobiles regularly supply small-to groups with the intellectual far their Great Books studies. A farm wife in the South read Arnold To bee's one-volume *A Study of Histo* On the bookwagon's next trip, s asked for the unabridged, six-volu set.

People who have never enjoy the privilege of a public library rea appreciate having the world of boo for the asking. A Southern farm was delighted to learn he could bo row Douglas Southall Freema *Robert E. Lee*. He had never expect to be able to read it, for he "h heard it cost $20." And a nine-ye old peered inside the bookmobile a remarked to the librarian, "I su hope you don't go out of busin 'cause I couldn't never buy this ma books myself."

One of the bookmobile librari first tasks is to explain that books are not for sale but can be joyed for nothing. When a cou who lived deep in the Lower Ark sas Valley stepped into the first boo mobile to serve them and realiz that the use of these beautiful ne books was theirs for the asking, t wife cried, "John! John! We're rich



Rural Kentuckians eagerly greet the bookmobile. In the last five years the Blue Grass State has developed the largest fleet of these rolling libraries in the United States.

vidual choices are unpredictable. iinty little five-year-old girl was 'n several beautiful picture s. The little browser carefully them back and with a most nn air looked at the librarian and "But I want a murder book." want a big book about every- g," a fifth-grader politely re- ted of the Butte County, Cali- ia, bookmobile librarian. An t patron who overheard the child ed good-humoredly, "If you have of those, I'll take one also." What little girl really wanted was the e *Golden Book of Science.*

ountless questions keep the li- ian busy with the encyclopedia reference books. A small boy in ew Hampshire village came in ging the hide of a squirrel he'd and asked, "Got a book on how nake a fur hat?" Another asked, nat do you feed a baby bat?" bat was clinging to his T-shirt n he made the request.

A youngster in search of a book on snakes was asked if he'd take one on rocks as a substitute. "No," he said, "not unless it's got snakes under the rocks."

All kinds of citizens come seeking self-help. Clergymen glean thoughts for their sermons from inspirational works and Sunday-school teachers find special classroom aids. Mechanics take manuals on car repair. Mothers study Dr. Spock. Intriguing titles on the do-it-yourself shelf stir resourceful woodsmen and country folk to improve their homes. A Rockcastle County Kentuckian borrowed *How to Design and Install Plumbing* and got a friend to help him put the fixtures in his newly built house. When he returned the book, he reported that everything worked just fine. An ingenious teacher and schoolboys followed directions in *The Wise Home Electrical Handyman* and wired their two-room schoolhouse so well that it passed inspection by men of the Rural Electrification Authority. *How to Clean Everything* and *How to Paint and Wallpaper* circulate like best sellers.

Librarians enjoy seeing the actual results of their work. An amateur astronomer in Thomasville, Ala., asked the bookmobile librarian to find a book that would help him construct a telescope. She got just the one he needed through the regional library, which borrowed it from the University of Alabama. Another librarian borrowed the theological books needed by a Methodist minister for a course he was taking at Birmingham-Southern College.

Many such research projects are carried out by the lonely scholars in the woods and faraway places. Since the bookmobile borrows from the local library, which in turn calls on state and university shelves and, if necessary, the Library of Congress, an isolated reader can have the resources of the nation's libraries delivered almost to his doorstep. During one week last December, a slow month in libraries, one New England bookmobile filled orders on such a wide variety of subjects as die and toolmaking, the commercial manufacture of pretzels, pictures and descriptions of materials used by jugglers (for a toy manufacturer), building a wharf, and early Greek music.

Two boys at Schroon Lake Central High School in New York got help from the bookmobile in making exhibits for their three-county science fair. Lewis Haberly, 13, won first prize in the biology division with a microscope and animal skeletons which he made. Arthur Schoenstadt won a week's cruise abroad a Navy ship for his cross-section model of a rocket. Both boys wrote their bookmobile librarian, thanking her for supplementing the school library with special books they needed for their projects.

Who benefits most from the bookmobile is hard to tell. A young wife and mother who came to the hills of Kentucky as a GI bride thanked the bookmobile librarian for helping her become adjusted to her completely different—and difficult—way of life. In her strange surroundings, with no friends or relatives, she felt lost. Since the bookmobile started coming three years ago, she has averaged reading a book a day, many

of them on the history of the states, particularly Kentucky. "They've helped me understand why you are as proud of your country as I have always been of mine. I don't feel like a stranger any more," she said.

Kentuckians have done an outstanding job with bookmobiles. Horrified that the state stood 47th in availability of all library services—47 of the 120 counties had no public libraries and 31 had only hopelessly inferior ones—a group of civic-minded residents led by Harry W. Schacter, a Louisville department-store executive, organized the Kentucky Bookmobile Project.

During an intensive 18-month campaign, they raised $300,000 from corporations and individuals, collected and culled 600,000 books, arranged for counties to hire drivers and maintain the trucks, and persuaded the legislature to appropriate $200,000 a year for the program.

That was in 1954. During the first year 84 bookmobiles distributed more than 2.5 million books in areas where hardly a soul had been a book reader before. By the end of 1957 a total of nearly 10 million books had been circulated and the percentage of rural people who were without public-literary service of any kind had dropped from 80 to 10 per cent.

Sponsors of the bookmobiles felt they had an extra dividend when they learned that some children were teaching their parents to read. A woman driver said to a girl checking out a juvenile selection, "Sarah, you can read a much harder book than that." "Yes'm," the child replied. "But this one's for Pappy—it's all the harder he can read yet."

Life on a traveling bookstall is not the usual routine to which most librarians are trained. The bookmobile workers have to be alert for flat tires, breakdowns, dog bites, and brooks in which to wash their hands. Four women librarians on the two bookmobiles operating out of Sioux Falls, S. Dak., do all their own driving. December temperatures were down to 14 below zero, but they never missed a day.

They love their work because it is needed and appreciated. Their fingers and feet may be cold, but satisfying readers' hunger for books gives them a warm glow inside. "When you take off on a lonely road where there are a few houses and you know you may have car trouble before you get back, you wonder if it's really worthwhile," says a Southern librarian. "But when you reach your destination and children and old folks r out with books in their hand greet you, and you know they eager for more to read, it makes y feel good. A book on a shelf is a d object, but in the hands of an ea bright-eyed child who has ne owned one, it is a thrill to see."

The people in the hills and l lows take the little literary wag to their hearts—and show their de tion by giving them names. "Bou ing Betsy" has been stuck in the m and had to be pulled out of irrigat ditches, gone through whipp sandstorms and heavy snow in eastern plains of New Mexico. "T kettle" consistently boils over on steep grades of Antelope Val California. Librarians in Haw called their beautiful new bookwa "Holoholo akamai," Hawaiian "traveling knowledge." A four grade youngster in Westhamp Mass., named the one there when his first inspection tour of the n white vehicle, he looked around said, "It's the Moby Dickmobile."

These gay little libraries on wh are more than cheerful distribut of a wide variety of good boo they are educational ladders wh more and more people are climbi to a better life.

getting along Together

Three children were debating whether they dared take candy mints to church to eat during the service.

"Mother wouldn't let us," Terry warned.

"Then put them in my pocket," the smallest volunteered. "She thinks I'm too little to know better."

—Rex Campbell, *Cainsville, Mo.*

Shortly after a family that had escaped from East Germany moved into our town, the parents began displaying the American flag every Sunday. They explained it was to show they appreciated living in a country where they could worship as they pleased.

Now, on almost any Sunday, flags fly from any number of homes in our neighborhood honoring one of our greatest freedoms—the freedom to worship.

—Mrs. Evelyn Witter, *Milan, Ill.*

I was about 12 when a seamstress taught me a profound lesson. I had made a couple cotton dresses and resolved to make a Sunday-go-to-meeting gown.

The silk crepe gave me so much trouble that I finally was convinced I had ruined the dress—and burst into tears. Mother called in Mrs. Jones, hoping she could salvage the dress.

Mrs. Jones compared my work with the pattern. "Why, there's nothing wrong here," she assured me. "No matter what you make there come time when it looks a mess. But if y have a good pattern and follow it exa ly, everything comes out right. T important thing is, don't become couraged and quit."

Her words, good advice when sewi have proved invaluable for everyo living.

—Pandora Lee, *Hutchinson, K*

A church-school superintendent felt her scholars, young and old, nee a "spiritual spring tonic" hit upo novel idea. Ushers distributed caps guaranteed to "lift the spirits and g new courage to the tired and defeate

At first everyone was puzzled. Bu each opened his capsule he found typewritten passage from the Bib Strangely enough, many got the rig scripture to meet some particular ne

—Eileen Daly, *Racine, W*

Faith, not logic, wins the argument for

The RED Wagon

By LEON WARE

WAITING for the rustling to side, Janice Long gazed out over shining faces that were turned ner direction. She wondered by at mystic sense these children al- s seemed to know the import special assemblage.

Whether it was good news or bad, invariably reflected their pre- wledge in the manner in which gathered: chattering and laugh- if what she had to tell them was d; sober and whispering if it was . They knew today, all right; they e downright noisy.

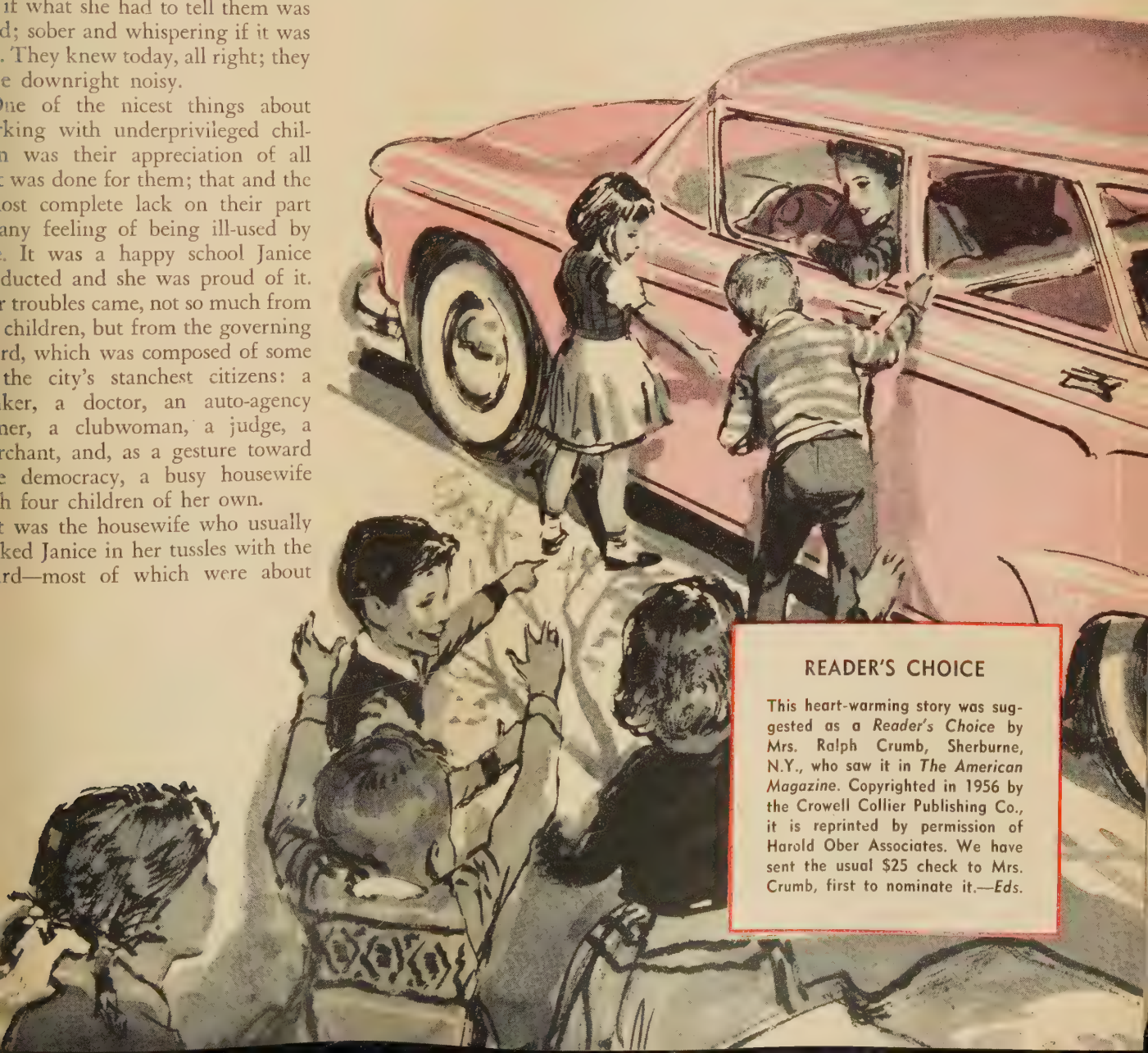
One of the nicest things about rking with underprivileged chil- n was their appreciation of all was done for them; that and the ost complete lack on their part any feeling of being ill-used by . It was a happy school Janice ducted and she was proud of it. r troubles came, not so much from children, but from the governing rd, which was composed of some the city's stanchest citizens: a ker, a doctor, an auto-agency ner, a clubwoman, a judge, a rchant, and, as a gesture toward e democracy, a busy housewife h four children of her own.

t was the housewife who usually ked Janice in her tussles with the rd—most of which were about money and the "sensible" use of it. But there wouldn't be any squabble about this: The check Janice held in her hand was the full price of a brand-new station wagon, a gift donated for this sole purpose. The board would have to approve, of course, but that was the point: They'd *have* to.

The children were quiet now, waiting.

"I wanted you all here," Janice

They gathered around so quickly Janice didn't have time to open the door. She sat there behind the wheel, listening to their happiness.



READER'S CHOICE

This heart-warming story was suggested as a *Reader's Choice* by Mrs. Ralph Crumb, Sherburne, N.Y., who saw it in *The American Magazine*. Copyrighted in 1956 by the Crowell Collier Publishing Co., it is reprinted by permission of Harold Ober Associates. We have sent the usual $25 check to Mrs. Crumb, first to nominate it.—*Eds.*

said, "because something very special has happened. You know how badly we need a new station wagon——" The children laughed. Five of them and Elly Scribner, one of Janice's assistants, who'd been driving them to the concert, had had to take a bus home when the old car stalled completely. "Well, a wonderful person who doesn't want his name mentioned has given us this check to pay for a new one!"

She held the check up and waggled it noisily. The children shouted and clapped and laughed in their delight.

"So, after the board meets this afternoon, I'm going to pick out the car. Now, since it's for you, I thought maybe you'd like to select the color. What shall it be?"

THERE wasn't any doubt about their preference. There may have been a few dissenting voices, but they were lost in the chorus which shouted: "Red!"

"I guess we don't even need to vote," Janice said. "Red it shall be, and we'll get it just as soon as we possibly can."

A slender boy with a bushy shock of blond hair stood up. "Please, Miss Long—will it have our name on it?"

"It most certainly will, Whitney. In gold. Is that all right?"

It was, indeed. The children went off to their classes and therapy work and Janice went back to her office.

Elly Scribner came in, beaming. "Noisy, weren't they?"

Janice smiled. "They certainly seemed of one mind. How do you account for it?"

Elly shook her head. "I was wondering about that. Perhaps because of that trip to the fire station last month. They were terribly excited about it, you remember."

"That must be it. Odd, isn't it, that it should affect them so?" Janice smoothed out the check and laughed. "This is one board meeting that can't help but be fun. . . ."

She'd never learn, Janice thought later, during the board meeting. It had all seemed so cut and dried—a check for a specific gift. All it needed was the OK of the board members, but the OK was snagged on the objections of Mason Arnold, the automobile man. He leaned back in his chair, affable, smooth talking, gently chiding Janice.

"It's rather ridiculous, under the circumstances," he was saying. "I can give you a brand-new, last-year's model—almost identical to this year's—at a $200 saving. It's green, of course, but $200, Miss Long, can be better used somewhere else."

She tried to keep her feelings from showing in her voice. "It does seem to me, Mr. Arnold," Janice said as quietly as she could, "that this is a rather specific gift. A new station wagon. I think the donor meant exactly that: a new model. And, besides, the children have selected the color."

Mr. Arnold cleared his throat. "Weren't you going a little far there, Miss Long? After all, the function of the board——"

There was a long, uncomfortable moment and Janice knew she had gone too far.

"It seemed such a little thing," she went on quickly, smiling at Mr. Arnold. "A choice of color—surely the children could have that."

But Mr. Arnold wasn't to be so easily placated. "That's not only ridiculous, but absurd. What difference does the color make?"

Janice wet her lips. "It's a matter of keeping faith with the children."

"For $200!"

"Mr. Arnold," little Mrs. Horton, the housewife, leaned forward. Her hat was slightly askew and she looked as if she'd just had time to dress and get to the meeting, but she was there, and at the note in her voice Janice felt a surge of relief and affection that almost amounted to love.

"Keeping faith with the children is more important than anything else," Mrs. Horton said. "The color is a little thing—to us, perhaps. But these are handicapped children, denied the wonderful freedom that your children and my children have. Mr. Arnold, I was never more sure of Miss Long's excellence in this position than I am right now: You have to keep faith with children, Mr. Arnold.

"This is a matter of faith; it doesn't have to be based on logic, or business or custom. It's what the children want. And it's what the children are going to have, Mr. Arnold—if we have to go to another dealer and I make up the difference."

Mrs. Horton sat back, her f flushed. "I—I didn't mean to talk much."

Judge McGaan chuckled. "Th what you're here for, Mrs. Hort I vote 'red.' How about it?"

Janice hardly heard the chorus assents. She met Mrs. Horton's smile and felt her heart filled overflowing, and then had to t her head toward the window w she swallowed quickly.

"It's O.K. with me," Mason nold was saying hastily. "Just see like we could—Oh well, I can ge in a couple of days. We'll have a li presentation ceremony and——"

"Don't really need that," Ju McGaan said dryly. He looked Janice with a twinkle in his wise eyes. "Suppose Miss Long just pi it up, drives it out, and honks horn?"

They came hurrying out of school, almost before the horn's e had subsided, and gathered aro so quickly Janice didn't have t to open the door. She sat there hind the wheel, imprisoned, listen to their happiness. There'd be thousand hand marks on the gle ing paint, but it was their car.

Towheaded Whitney explored lettering on the front door with fingers. "Our name's here——"

"Certainly it is," Janice said. H voice was tight.

"What's it say?" a little girl ask eagerly.

"Come here, Peg," Janice told h

THE little girl stepped up and J ice reached out of the window, to the soft, tiny fingers and placed th on the lettering, moving them alo reading the words aloud:

"Sunset Valley School for t Blind."

The tiny girl lifted her head, dark, blank eyes wide with delig "Does it really?"

"It most certainly does."

"And is it red, Miss Long?"

It was Whitney who answered her. His sensitive fingers were r ing lovingly over the sleek fr fender. "Of course it's red, Peg Isn't that what we ordered?"

Janice bit her lip deeply, catch her breath. *"Oh please,"* she m mured, *"let everyone keep faith w them, always."*

hould Churches Sell Things?

YES Working is worship,

says homemaker Millicent Tralle

ALL VERY FINE to say urches shouldn't sell things, my church ever gets so rich doesn't need my help in aising, it just won't seem like urch!

a minister's daughter, my recollections revolve around g serve at church suppers and erry festivals. I learned to sew ake clothing for the needy as pretties for myself—before I . My first romance began at a cial over my fried chicken and ate cake, for which the boy ildly bid a dollar.

sung in the choir, taught in school, and worked on church but working with others to money for my church has al- been my most satisfying Chris- perience. Maybe that's because ildhood taught me how badly ch needs money.

women know that while a , if it's stretched, may cover ities, luxuries often must be through special projects. We for granted that if a church a new parsonage, another local n, more theological scholar- a better organ, or whatever, its members probably will have to work for them.

Since we women are doers, with a real need to be needed, we take these projects as a special opportunity to be of service to our Lord. In working together, and thus getting to know each other better, we are also brought closer to each other and to our church.

In the fall of 1958 the WSCS at Trinity Methodist Church in my home town of El Paso, Tex., raised some $1,700 for local use from its Country Store. Women began meeting as early as June to sew for this undertaking. And, as the president, Mrs. Joseph F. Irvin, reported:

"Because of this project we met, got acquainted with, and brought into WSCS membership women who had never before worked for the church. It deepened our spirit of fellowship to an almost miraculous degree."

The $1,700 has not yet been allocated, but probably it will buy some "luxury" for the church. In 1957, funds the WSCS earned bought an additional piano for the sanctuary.

The WSCS also holds an annual smörgasbord, for which it buys the meat; circles supply the vegetables, salads, and desserts. Smörgasbord profits last year bought new equipment for the church kitchen.

While circle members make individual pledges for missions, the circles themselves earn additional money by selling baked goods, Christmas cards, and "white elephants" at their meetings. Proceeds go to the Salvation Army, Goodwill Industries, El Paso's Rescue Mission, Family Welfare, and Methodism's Lydia Patterson Institute in El Paso, which trains Latin-American boys and girls as ministers and church workers. Christian social-relations secretary Mrs. J. V. Harris says the circles gave over $300 in cash and merchandise to Houchen Settlement House at Thanksgiving. They also send money and clothing to their deaconess student at Scarritt College.

Trinity is a big church, with over 4,000 members. Its pastor, Dr. Don E. Schooler, says its budget allows over 20 per cent for world missions and charities—but he stresses that its usefulness is enlarged immeasurably by the women's efforts. They, in turn, are strengthened spiritually.

In St. Johnsbury, Vt., the WSCS

of Grace Methodist Church wanted to do something that would help people in the community while earning funds to carry on the group's work. With true Yankee appreciation for swapping, members decided on an exchange shop. Customers from half a dozen surrounding towns trade items here on the basis of points, and the shop makes its profit from service charges. The week before Christmas the shop netted $120 for the group.

The Rev. Frederick G. Hinett, pastor, says, "The whole church has benefited from the project because there is a new awareness of what can be accomplished by co-operation."

Working to raise money is giving of oneself by doing. It is far more positive worship than sitting passively in a pew during the service. This is as true for men and children as it is for women. Watch the youngsters' faces as they proudly carry in the covered dishes entrusted to their care, or listen to the men boast as they slap on the last coat of paint in a church-improvement project!

Mrs. Lem T. Green, vice-president of the WSCS at El Paso's Fort Boulevard Methodist Church, puts it this way: "If The Methodist Church should ever ban our fund-raising projects, it would be like taking the giving out of Christmas and sending each other checks!"

This group, in a church of 940 members, raised approximately $500 from a turkey dinner and bazaar last November. Mrs. Paul W. Welch, Jr., president, said women came and worked who had never worked for the church before.

In common with other church groups, these WSCS women at Fort Boulevard have found that while the money for improvements is nice to have on hand, the increased fellowship is by far the biggest benefit from their projects. One eighth of the church budget goes to world service, Lydia Patterson Institute, McMurry College at Abilene, Tex., and other activities, but even this amount doesn't cover all of the church's need to give. This is probably true of most churches throughout the country. And, therefore, the extra funds raised from "selling things" are usually needed.

There is another necessity that must be considered, too. This is the urgent need of people whose children have grown up, or whose careers are behind them, who think they have nobody who needs them. These people with empty hands and hearts need a church that needs them. Any church that spurns their services is a cold church; I want no part of it.

My work on church staffs makes me the first to admit that many churches today are big business. But churches can't be run on impersonal methods. They must be organized and efficient; they must have a budget—but they must never forget that a church is big business plus. When I stood at the altar to become a member, I was asked:

"Will you be loyal to The Methodist Church, and uphold it by your attendance, your prayers, your gifts, and your service?"

Attendance sometimes must be irregular. But all of us can pray and all of us can, in some way, serve. I pray that my church will always need my services to help raise money for the advancement of its work.

We need each other, my church and I, and in service we are jointly blessed.

NO

THOUSANDS of church org zations are out ringing doorbells sell gadgets. From greeting card spices, from souvenir plates to scrapers, they're making peddlers of members. The question is: Is right? To me it's all wrong.

We're all familiar with the s pitch. It goes something like t

"Good afternoon, Mrs. Doe. group is selling (you name it) using the profits to help a miss in Africa. You can use this ha item; we all can. The profit goe church work—and you pay no m than you would at the store. without spending anything extra will be helping support our chu program."

Even when you say it quickly, doesn't ring true to me. Sometin of course, the wrong lies in the tude more than in the action it Let me illustrate:

Dinners and other social events of importance in the total relig life of any church. Even if my chu had more money than it could spe it would still need these affairs. evil creeps in when we begin to on such functions to provide a ma portion of the finances for gro projects.

It would be foolish to deny t some good is accomplished throu money-raising dinners or the sale sundry items. It is a good thing send young people to summer cam

n't let gadgets obscure God,

Montana minister Robert W. Lind

ovide scholarships, to buy neces-equipment. It is good, too, for a r to receive his full salary each h and it is important to con-te to missions.

owever, commercialism within hurch has insidious side effects. ngly believe that when these are dered, commercialism represents loss for any church. We Meth-s tend generally to look with vor upon what we have called sectarian "store-front church." I der what emotions the Lord has e views a "church-front store." ne important argument against g churches sell things is that are reliable merchants in our munities trying to earn their liv-by selling these same articles. y are Methodists. Is it right for urch to drain off part of the ler's trade while asking him to his money to support the ch?

ne volume of such church busi-is not great enough to pose a threat to the grocer, druggist, otions dealer, but there is a moral lem at the core of it. The chants keep their complaints to nselves, but I feel they have cause y out. I wish they would. They esent the institutions in our ty designed to provide such ies and necessities. This is not a rch's function.

rist's great commandment was not, "Go ye into all the world to sell candy and vanilla." No! It was—— What was it? Have we forgotten? Did we ever know? If it is the grocer's business to sell extracts, then what is a church's business?

It is a church's business to make God real to people so that, by faith in him, their lives may gain new heights of joy, new depths of meaning, and new breadths of experience. To accomplish this, a church must proclaim its message with the authority born of respect. Until people feel that the Church is of God, and speaks for God, they will not allow its message to change their lives.

For generations, the Church has played the role of the mendicant in our social structure. Because the people who belong to it—and who once vowed to uphold it and support it by their prayers, their attendance, their gifts, and their service—have not come through with adequate funds, the faithful have sought other avenues of support.

It seems more proper that the Church and its affairs should be financed by those who believe in it and love it. Mrs. Doe's contribution to missions is appreciated—but the gadget she bought has obscured God from her view.

We respect and patronize the barber who gives a good haircut, the lumberman who sells good materials, the druggist who fills prescriptions with professional skill. Our churches must seek respect by fulfilling their proper function with dignity and devotion. But so long as churches resort to catchpenny methods of finance, they will not gain this respect. We all know that the person who comes asking for a handout is not given the privilege of telling the household how to manage its affairs.

What great things might be accomplished if all the salesmen for Christ would lay aside their merchandise sample kits and take up their kits of religious experience—and then devote as much time, effort, and love to selling people on God as they now spend in selling gadgets!

I can visualize throngs of people overflowing our churches. I see them pouring out great sums of money into the work of the Church, not because they bought an item from the Church but because the Church gave them a glimpse of God, a grasp of the Kingdom.

And I see the organization of the Church with swelled attendance because they have a new spiritual zeal. They meet, not to discuss means of raising money, but to study, pray, and serve. When they knock on a door, they do not have their hand out, palm upward, to receive coins. Instead, their arms are outstretched to enfold those they meet with the promise of Christian fellowship and the love of God.

Now husband and wife teams, as well as single medical students, are helping to write . . .

The Meharry Story

Dr. George and Nurse Barbara Sampson, a new husband-wife medical team: Ahead, a lifetime of service to their fellow n

By GEORGE DANIELS

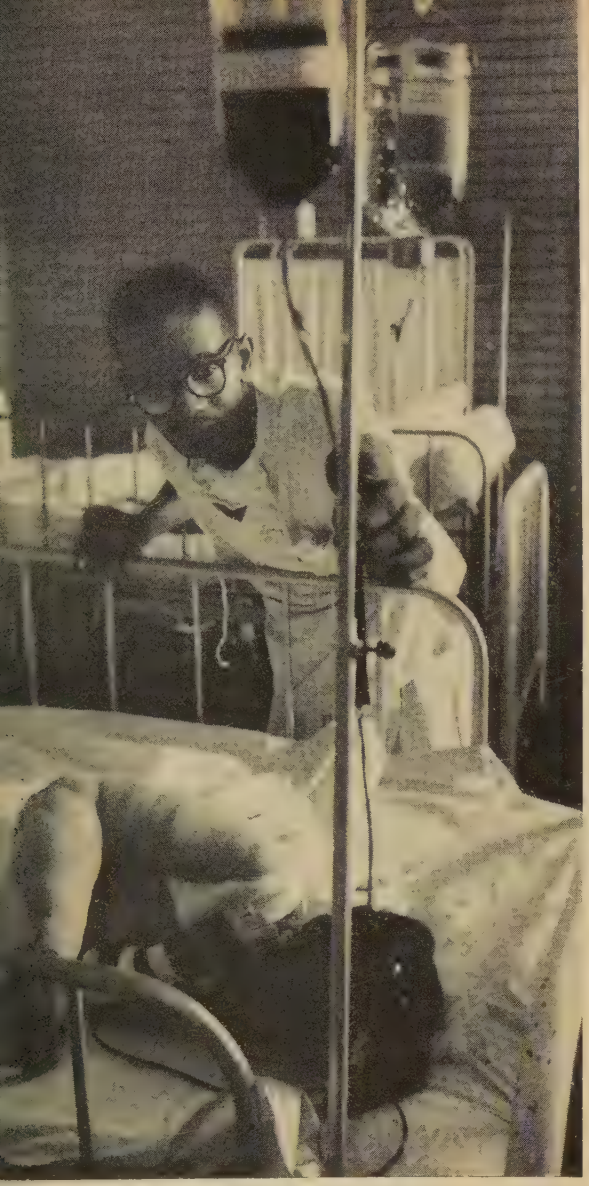
MORE THAN 100 YEARS AGO, 16-year-old Samuel Meharry was driving his ox team and wagon—overloaded with salt—home through the dark Kentucky woods when suddenly the wagon broke down. Stranded, the boy hiked through the night-shrouded forest until, in the distance, he spied a flickering light. As he drew nearer, he saw a husky Negro freedman standing in the doorway of a log cabin, holding a beckoning lantern.

The Negro gave the boy food and lodging for the night. Then, next morning, he repaired the wagon, gave him food for his journey, and sent him on his way.

Twoscore years passed. The scene shifted to Nashville, Tennessee. Samuel Meharry was approached for a contribution to establish the first medical school for Negroes. Still fresh in the memory of Meharry, son an Irish Methodist father and a Presbyterian moth was the onetime slave who had befriended him in Kentucky hills. "I never forgot that man," Sam Meharry said. "I promised myself I would help someday." So Meharry and his four brothers contribu $20,000, half of their life savings, toward the new Ne school.

The next year, 1876, on a hill in northwest Nashvi Meharry Medical School was founded under Metho sponsorship by a few dedicated white physicians an handful of philanthropic citizens.

Ever since, Meharry—smaller and poorer than m jam-packed medical colleges—has been operating on



budget that would force schools of lesser purpose to close their doors. But with gumption and life-giving financial drives, Meharry in 83 years has:

Graduated over 50 per cent of all U.S. Negro physicians and dentists.

Grown to a 14-acre, $7-million center with schools of medicine, dentistry, and nursing.

Pioneered the use of radioactive gold in treatment of cancer and leukemia.

Much of this work has been made possible through the support of The Methodist Church, the Rockefeller and Rosenwald Foundations, and such interested individuals as George Eastman. Since 1917, the Rockefeller Foundation has contributed close to $10 million, and in the last four years the Ford Foundation has given $1.3 million.

Still facilities are limited. Today Meharry is one of only two Negro medical schools in the U.S. (The other is Howard University in Washington, D.C.) In its three schools (medicine, dentistry, nursing) combined, Meharry can accommodate only 500 or so students. It can graduate only 65 physicians, 36 dentists, and 30 nurses at one time, leaving little room for new students.

At the same time, increased costs are whittling away its $2-million budget. No wonder Negro physicians are still scarce. There are only 6,000 or so in the U.S.—and of these, 3,000 are Meharry alumni. As compared to the national average of one white physician to every 730 white persons, there is only one Negro physician to every 3,800 Negroes.

Nevertheless, Meharry is setting a phenomenal pace in research—a program spurred by the college's fifth president (and first Negro head) Dr. Harold Dent West, 54, noted biochemist who joined the staff in 1927.

Last year Meharry had 41 research grants valued close

uated in June, Dr. Samp- interns at Meharry's ed Hubbard Hospital e he is gaining varied ience. Here he treats a year-old girl, so badly ed while playing in a hbor's yard that three deli- skin-grafting operations required to heal her.

After daily classes and duties that often run into evening, Dr. Sampson attends college's famed Hale-McMillan lecture series, inaugurated in 1948 in honor of two onetime Meharry professors. When studies are completed, Dr. Sampson may return to Baltimore to practice.

Emergency room handles 20,000 cases each year. In '57, Hubbard residents and interns performed 1,748 operations.

Nurse Barbara Sampson, specializing in child care, feeds one of the 1,236 babies delivered at Hubbard in a typical year.

to $500,000. In the last eight years, 76 original papers
isotopes have been published from the Meharry Ca
Research Laboratories, directed by German-born
Paul F. Hahn. He is the first person in America aut
ized to use radioactive gold in treating leukemia
cancer.

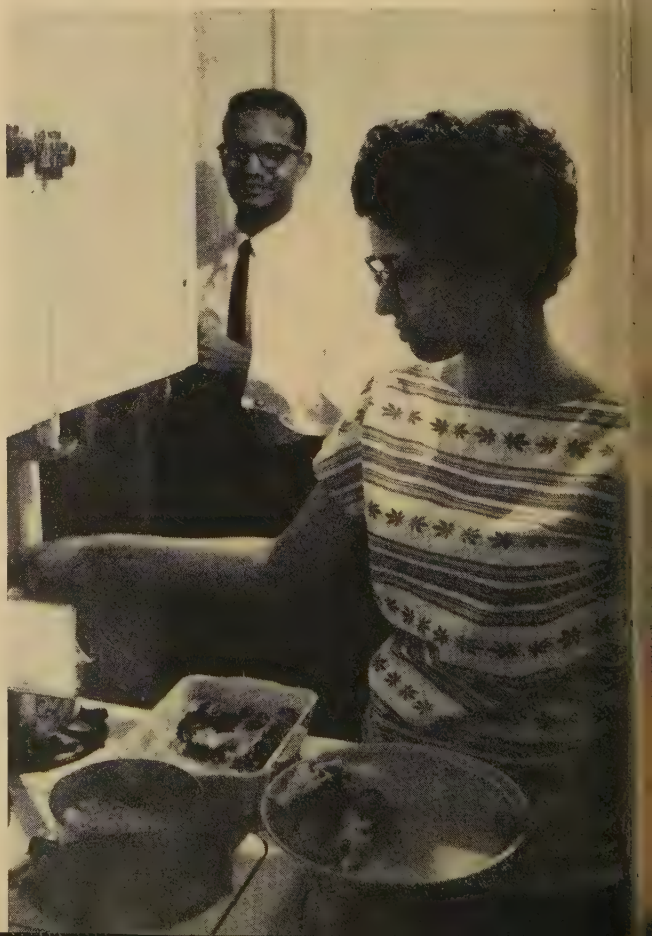
Knowledge, insight, and dedication—these are the k
to Meharry's record of service. They are the lodest
too, of her alumni, now practicing in 41 states and
foreign countries. Many have risen to key positions
the world. Dr. Joseph Togba, class of '44—to cite o
one example—was president of the World Health
ganization in 1954. Similarly, a large percentage of
harry's faculty are fellows and diplomates of nationa
international specialty colleges and boards. Some,
have contributed chapters to standard textbooks in p
atrics and medical physics.

The true test of a medical college is not the cen
of her students and faculty, or the size of her buildin
it's the kind of men and women it turns out. On th
pages, TOGETHER takes pleasure in introducing a typ
student couple from Meharry—George and Barb
Sampson.

George is pursuing his medical career as an inte
Barbara is a registered nurse. Husband and wife al
in common with scores of their fellow students, are c
tering their lives on the creed Meharry has followed
nearly a century:

"Dedication to God through service to man."

The Sampsons, typical of many Meharry couples, married as sophomores. Barbara has special free-hour hobby: cooking.



et's Not Rush
ne Youngsters

By SALLY BURKE WINCHESTER

FEW YEARS AGO I read an article about teen-arriages. These 16 and 17-year-old newlyweds d they weren't too young to marry; in their eyes, ad been grown up for six or seven years. Dressing lts, making their own decisions, participating in a life that had all the pressure—and more—of adults' ombined to give them their false feeling of ma-

he time, my oldest child was five, so my interest problem was only casual. I remember, though, discussed the article with my sister, whose son and ter were at an age where it applied. But now my 11 and my husband and I face the problem of how let him "grow up."

n before he turned 11, he was invited to seven in six months. And youngsters, we have found, going to the semi-formal social events at ten, nine, n eight! In our family we reached this decision:

Youngsters begin going to semi-formal parties early. To them this social life is serious.

We didn't let him go to these parties, though each was harmless in itself. And we don't plan to let his three younger sisters begin their social life that early, either. I admit little girls look charming in their party dresses, even though their lipstick may be inexpertly applied. They look like children playing "dress up" —and this is exactly what they are. The trouble is, they don't know it. To them, their social life is deadly serious.

YOU catch an echo of my concern when you read *Teens Together* in this magazine each month. There was, for example, the boy who wrote [May, 1958, page 45]:

"My girl and I have gone steady for 18 months. Both of us are 14. She is the only girl I ever dated. Now she is interested in another boy and has asked me if I'd be willing to break up. Must I agree? What will happen to me?" Or, again [October, 1958, page 44]:

"I'm a boy of 14. I'm going steady for the first time. My girl and I realized we were in love just two weeks ago. What bothers us most is that it will be so long before we can marry. She is 13 but looks older. I'm big and strong. I'm not afraid to work. Do you know of any place . . . where a boy of my age can earn enough money to support a wife?"

To each troubled boy, Dr. Richmond Barbour gave sound advice—in both cases, essentially, to wait. But it's disturbing to realize how deadly earnest these children are about these problems, which are adult in scope. Our first impulse as parents is to laugh off such problems as being merely puppy love. But can we continue to treat them so lightly in the face of the increasing number of teen-age marriages? Some authorities tell us that half of all girls in this country are married by the time they're 20; boys are little more than two years older. To me, these are frightening figures.

Statistics also show that the teen-age marriage is the least stable. One reason is that usually the most impulsive, least responsible youngsters rush into these early marriages. But the biggest reason is that marriage simply isn't child's play.

Childhood used to be a time when there was room for dreaming, for dolls, for storybooks. How has it happened that children have begun playing an adult role before they are even teen-agers? Is it a result of the faster tempo of life? Can we blame World War II, the atom bomb, the space race, comic books, TV, the schools, the churches, the parents?

The answer to all of them is a big "Yes." Today's world is confusing and demanding—and it's hard to stay a child in it. Knowledge literally floats through the air, thanks to television and radio. It jumps out at us from newspapers and magazines. Improved teaching methods and the incredible pace of scientific progress make the scope of our children's knowledge vastly greater than our own. But along with this wealth of knowledge is an equally vast store of misinformation that the child absorbs just as readily. How is he to know the difference? It's up to his parents to tell him.

It is as instinctive for a youngster to ape the mannerisms and attitudes of his favorite adult—an older brother or sister, or a movie or TV star—as it is for him to breathe. But if his parents and other adults start treating him like the adult he's imitating, he accepts himself in those terms and demands the rights and privileges of an adult. What he doesn't bargain for are the burdens of adulthood, but they come right along with the privileges. Soon he finds himself in a bewildering half-adult role where he must make decisions he is not equipped to make.

There are also parents who push their children into this pseudo-sophisticated role before the youngsters are ready. Others allow their children to be pushed by social pressures. I think it's especially hard in a small town, such as the one in which we live, to take a stand opposed to your friends' opinions. But my husband and I believe we have the responsibility and the right to decide what is best for our children.

We worry about young people allowed to assume the privileges of adults before they are in their teens. What will they do for new experiences, new excitement, new thrills when they are 15 or 16? Will they be jaded and restless by 20? Will they find contentment or boredom in finally becoming adults? For that matter, will this early false ma prevent some from ever growing emotionally stable adults?

I wonder if our snowballing of juvenile delinquency doesn't s at least in part, from the bore of teen-agers who feel that they experienced all the legal plea and now must turn to crime a only new world left to conqu those who flout the law for kicks not have run out of "things to

The standard community appr to delinquency seems to be to up the program of children's a ties. Some need these activities, ticularly youngsters who don't the love, understanding, and int of their families at home.

I believe, however, that if a yo ster of 10 or 11 who has a family loves him is away from home evenings a week—practicing wit school band, attending a Boy S meeting, at a basketball gam even at a Sunday-school part is away from home too much may be involved in worth-whil tivities, and I have no quarrel the organizations that make available, but his social life is active. Such a child doesn't enough time to be a child—and parents should call a halt.

Won't active boys and girls bored if they must stay at home w their friends are busy being s butterflies? Probably—and it's a challenge to parents to encou enough interest in games, hob and family activities to prevent If we want our children to grow to be happy, family-centered ad we have to recognize that their ch hood must contain a healthy am of stay-at-home activities.

I KNOW that forbidding my dren to do things their friends and go places their friends g no guarantee that they will out to be sensible young people act in the Christian manner in w their father and I have tried to them. But after much prayer guidance, and thought for their fare, I feel that I will know I done my best only if I have tri protect their childhood.

I want them to be children as l as possible—so they can enjoy be young when they become teen-ag

Never have I seen more sharply than on

he Sunday Forgot My Glasses

By FRANCES FOWLER ALLEN

ETTLED myself in the pew, ed the church bulletin, fished in urse for my glasses. My fingers l, and rejected, car keys, com- collection envelopes. My read- lasses were at home!

ell, I shrugged, I could get along out reading; the service was iar. Small difference if one were missing. This one hour out being able to read certainly dn't kill me!

began one of my most unforget- hours. Someday I may forget lasses again . . . on purpose.

ually before choir and minister I read the bulletin. Today there l be none of that. I just sat and ne light from the stained-glass ows, the deep tones from the n, wash peace over me. I had ed taut with worry and hurry. I relaxed.

en I remembered three lines of print at the top of the bulletin nt which was a blur today. It ested that before the service we for the minister, choir, and worshipers. Suppose, today, I ?

y next-door neighbor, Grandma, settling in a pew down the aisle. ntly her daughter had come e, bringing two small children. dma's husband was retired; she ed to take things easy. Grandma fretted to me, over the back e, that the extra work tired her, furnishings she'd expected to last etime were wearing out under impact of the new generation. she let herself heavily into her

Come to me, all who labor and heavy laden, and I will give you rest." Silently I repeated the promise for her.

A young bride and groom sat to my left—crew-cut husband, wife whose dark, glossy hair gleamed under her honeymoon hat. When they held the hymnbook, their fingers intertwined. I remembered that tingle of clasped fingers! It was easy to pray for that first thrill to be transmuted into power for the long way ahead.

That fine, upright old man who sat at the end of a front pew was the last of his family. Year by year he had lost those who once filled that pew from end to end; two sons by war, his other children by removal to distant places. Just last month his wife of 50 years had died. Still, he lifted his finely chiseled face to the altar with the same gentle courtesy as when his cup was running over. If it were not impertinence, I prayed for him.

My attention was distracted delightfully by a bobbing head which just topped a high-backed pew. A two-year-old girl had scrambled up on the seat, was gazing in pure wonder at the glowing windows and Gothic arches.

Her head was backflung, one little starfish hand grasped her father's coat collar for balance. Golden light from the robe of the Good Shepherd in the east window lay like a blessing on her hair.

"When I saw you . . . there, so little and so frail, within the great stone house . . . methought I saw the whole Church with you in it, lying in the hollow of God's hand." So had Brother Edwin said of another fair child in Sigrid Undset's *Kristin Lavransdatter*. His words formed my prayer.

The organ surged into the first hymn; I just listened. What a grand hymn it was!

Now the *Gloria*. That I could join with all my heart. The prayer which followed I knew but without printed prompting from the prayer book I murmured it hesitantly, a fraction of a phrase behind. We concluded with the Lord's Prayer, and I found myself whispering its phrases, not to miss the great *vox humana* of the whole praying church.

Often, during the Scripture lesson, I read the announcements for the week. After all, the Scripture was so familiar! Today, listening, I heard new meanings in old sentences. I had always paid close attention to the sermon, frequently jotting down a memorable passage. Today, unable to write, I listened with both ears. It was a rewarding experience.

God of Our Fathers, the closing hymn, was familiar; once more I could be part of the singing church. Then from the rear the great, swelling words of the benediction:

"The Lord bless thee and keep thee . . ."

That sums it up, I thought, as I rounded the building to head home. And then, as I passed the open windows of the Sunday school, I heard treble tones from the children singing:

Open my eyes, that I may see,
Glimpses of truth Thou hast for me . . .

Truly, today my eyes had been opened. I saw deeper without my glasses.

Theologue's Day: Long, hard, busy.

WHEN he entered college, Robert C. Mezoff wanted to be a radio-TV announcer. But it wasn't to be; instead, God called him to preach. Today, this 25-year-old scholar is a student at Boston University's School of Theology (*Marsh Chapel, above*) and pastor of the Rockport, Massachusetts, Methodist Church.

Like most students in Methodism's 10 theological seminaries he leads a busy life: at home, with his wife, Elaine Marie, and year-old David; at school, where he studies for a bachelor of sacred theology degree, and in church, where he ministers to the spiritual needs of a 165-member church. He finds life exciting—and is typical of the able young men preparing for the ministry.

If you feel humbly and deeply called of God, and believe in Christ,

Maybe You

SHOULD I be a preacher?" that question comes to the minds of many of our finest young people. A quick, easy answer would be, "If you are called of God to preach, do it. If not, by all means do something else." But this answer is neither fair to other vocations nor does it do justice to the ministry.

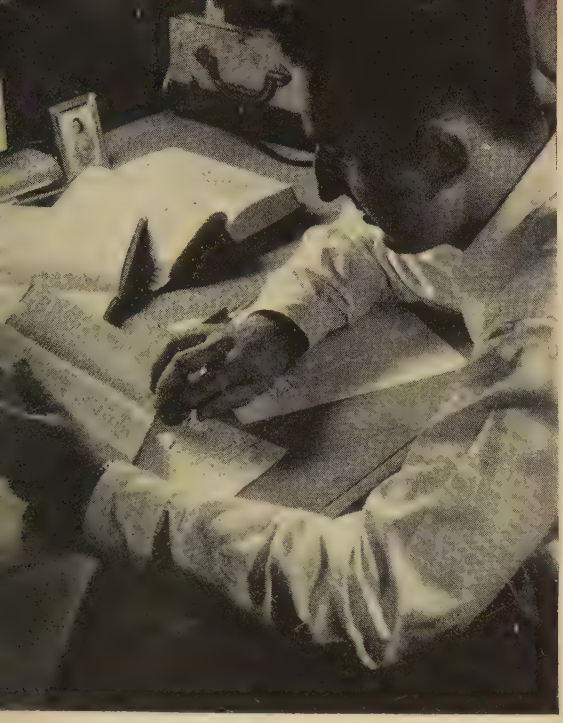
Men are called of God into all serious work. Why he calls some into farming, some into medicine, and some into the ministry or other professions, only he knows. A mystery hovers over the moment and the experience of, not so much choosing a vocation, as being chosen by one. I object to the special mist of piety which is sometimes thrown around the call to preach. While I feel humbly and deeply called of God to preach, I know many devoted doctors, lawyers, and teachers who feel as deeply called of God to the work they do, and I welcome the sense of spiritual fellowship which this mutual call brings.

Unfortunately, there is nothing infallible about this experience of being called to preach. Entirely apart from lame jokes about mistaken decisions, the simple fact is that some men will not fit into the life and work of the ministry and should be discouraged from entering it; others already in it are making havoc of themselves and the work, and should be encouraged to leave it.

I am all for the ministerial recruitment program now on in all churches, provided it is kept close to the actual ground over which the candidates must walk once they are in the ministry. I want as many men as possible to choose the ministry, but with as much honesty and as few illusions as possible. Accepting then, as I gladly do, the mysterious call to preach which brings men to the question, "Should I go into the ministry?" I raise two basic quest which need to be thought throu

First: Do you believe in the pose of the Church, namely, to pre Jesus Christ to this generation confront our contemporaries with will of God as we find it in J Christ as the way of salvation? you acquainted with the basic victions of the Christian faith do you accept them, at least in p ciple? Do you think them impor enough to spend your life un standing, interpreting, and nurtu them in the lives of others?

Second: Do you realize that are asking for the right to wo the central problems confronting and society in these unbelievably ficult days? The spiritual probl of mankind, at which you will w are the ones from which spring special problems of race, poli crime, and international relat which occupy the headlines to



Should Preach

By HAROLD A. BOSLEY
Pastor, First Methodist Church, Evanston, Ill.

ministry is for those who sense fact and are willing to under- the task of discovering and aring the relationship between faith we profess and the life we

ven if these two basic questions answered affirmatively, there are some qualities that should be nd in one before he is encouraged o into the ministry. I cite these

He must have a warm, out- g personality. I do not mean that should be a personality-plus kid a frustrated actor, but that he uld be able to meet people easily, k with them patiently, and en- it.

He must be, or show evidence ecoming, a dependable thinker. preacher is no mouthpiece for ring convictions borrowed from ook or given him by others. He t be able to "give a reason for the hope that is in him." He must be able and willing to assume the discipline of careful creative thinking on his own. Good intentions are not enough, and good will alone is far from adequate. He has no business preaching anything that he himself has not tested in the crucible of criticism before he embraces it and presents it to others.

3) He must be willing to become a conscientious, diligent student. This begins with a thorough training in a seminary equipped with excellent teachers, an adequate library, and a high consciousness of mission.

Here the candidate must learn the disciplines of careful study which will serve him all his life. The preacher who does not have, or will not be guided by, these disciplines will not be able to meet the demands of one or two sermons each Sunday. The effective preacher will incorporate ample time for the hard work of creative scholarship in his daily schedule. He must keep conversant with the results of scholarly study throughout the church and in all areas. Only then will he be able to "speak to the need of the day" in which he lives.

4) He must love people, all people, saints and sinners, churchmen and worldlings alike. He must accept them as the children of God and love them for that, if for nothing else. There is no place in the ministry for these "epitomes of righteousness" who have no compassion for, or comprehension of, the sins that bedevil people. Only a sincere love of people can keep open the door through which they will walk into the minister's study and he into their lives. This is hard to do—and a man will work at it all his life—but it is the heart of an effective ministry.

5) He must be a well-balanced person, who can take victory or de-

"Sour godliness is the devil's religion"
—JOHN WESLEY

New missionary: "Can you tell me what became of my predecessor?"

Cannibal chief: "He made a trip into the interior."

—MERLE ZANE BAGLEY, *Redlands, Calif.*

Sign in Sunday school, advertising a rummage sale: "Good chance to get rid of everything not worth keeping, but too good to throw away. Bring your husband."

—MRS. F. J. KEILHOLZ, *Grayslake, Ill.*

A Navy chaplain had just completed a lengthy tour of sea duty and was happily headed for home when he was ordered back to sea. Disturbed, he wired the office of the chief of chaplains: "How long, O Lord?—Isaiah 6:11."

His chief's reply came fast: "It would be for a time, two times, and half a time.—Daniel 12:7."

—MRS. SHIRLEY LINDE, *Lee's Summit, Mo.*

Three ministers who served churches near railroad tracks were exchanging troubles.

"Our first Sunday-morning hymn is always interrupted by the C & O when it rumbles past the window," the first complained.

"That's nothing," replied the second minister. "Right in the middle of our prayer the L & N drowns me out."

"Brothers," lamented the third, "I wish all I had was your troubles. Everytime the deacons in my church take up collections, I look down the aisle and there comes the Nickle Plate!"

—MRS. BERNICE SNELL, *Crooksville, Ohio*

Why not share your favorite church-related chuckle with TOGETHER? *If it is printed, you'll receive $5. Sorry—no contributions can be returned, so please don't enclose postage.*—EDS.

feat in stride. After all, the church is composed of very human people living in a community of very human beings, and there will arise those who will criticize the preacher for little as well as big things. He must be able to take it in his stride and not be thrown off course by it. He should recall the advice Thomas a Kempis once gave religious men: "Let not your peace rest in the mouths of men. Whether they speak well or ill of thee thou art not therefore another man."

Praise and flattery are even more difficult to manage, and a preacher will get both. They are heady wine and one who tastes them craves more. This is where the well-balanced quality of a minister's make-up is put to serious test.

6) He must be a fluent speaker. There are types of work in the church for people who have speech difficulties, but not the pulpit ministry. The preacher must appreciate the special nature of the spoken word and seek to use it with maximum effectiveness.

Preaching runs deeper than being glib or having the gift of gab. It involves the mastery of ready, coherent, forceful speech if it is to be an effective instrument for the propagation of the Gospel.

7) He must be a stubborn, resourceful fighter for what he believes to be the will of God. While he will always hold his convictions in all humility, he will use them as the firm foundation on which he stands as he speaks to his people. He must sense the great issues of the day and relate them to Christian convictions with such relevance and urgency that men will be moved to action. We have had enough of the kind of preacher who straddles the issue or is afraid to take sides.

The urgency of these days calls for men who will take sides, fight stubbornly for them, and bid their people do likewise. The teacher may have discharged his duty when he outlines alternative courses of action, but not the preacher. He will outline the alternatives as carefully as the professor, then choose one of them and fight for it, urging his members to do the same.

The man who is afraid of a fight is out of place in the ministry.

8) He must accept the discipline of moral integrity. His life must be in line with what he preaches. It is a it ought to be fatal to a man's mi try when he says one thing and d another. A great Negro bishop on gave the ministers of an Annual C ference this stern advice: "If you ca be a king, stay off the throne. If y can't be a priest, stay out of t temple."

This is no call for a parade piety, but an insistence that a mi ister's life must be blessed by a fi integrity between preaching and li Lacking this, his usefulness in t ministry is over.

9) He must be spiritually minde that is, alert to God and the promp ings of the Holy Spirit. He mu come to his appointed task as bear of fresh tidings of faith, given him the sacredness of his own religio experience. He must always be a me senger, one who bears the Word God to his people. Ideally, each s mon should convey the conviction his people that he is called of God preach that sermon.

10) He must love the life and w of the minister. Above all, he mu not feel sorry for himself or his fa ily because of the so-called penalti of the profession: overwork, und pay, the expectation that he is a sp cialist in a dozen different fields, a the like. Most men who have nervo breakdowns in the ministry wou have had them in any other profe sion.

The pressures on the minister a great, but the resources open to hi in the love of God and the love of h people are greater. The minister mu be able to keep first things first and rejoice in his work. There is no pla in the ministry for a man given self-pity. We must believe in th work, glory in it, and do it in lov And we should thank God daily f the privilege of doing it as best w can.

The authentic spirit of the min ter comes through these words wi which a veteran of 60 years in t ministry came to the end of his li

"I'd like to do it all over again; I do a better job of it."

Reprints of this article are available. Pri (postage paid to one address): 10 cop 60¢, 50—$2.50, 100—$4.40, 500—$19. R print Service, TOGETHER, *740 N. Rush S Chicago 11, Ill.*—EDS.

ven if I knew that tomorrow the world would go to pieces,

I would still plant my apple tree.'

—MARTIN LUTHER

SINCE THE BEGINNING, trees have marched in stately procession across the planet. Their leafy legions take root and flourish in many places—from tropical rain forest to the edge of polar ice. They sweeten the air and awaken an eternal spiritual response in the hearts of men. For man may pray anywhere, but seldom more in tune with God than in the hush of a forest where sunbeams slant between nature's own green cathedral spires.

Of all the plants on earth, the tree is the tallest, the sturdiest, the nearest immortal. To Martin Luther, as he wrote the words quoted above, they symbolized faith in God and his merciful bounty. One is inclined to pause in reverence before the wonder of a tree, whether it be a gnarled old apple tree Grandfather planted as a boy, or the tremendous heavenward leap of a 3,000-year-old sequoia.

Joyce Kilmer's line, "But only God can make a tree," is well remembered because there are few whose souls have not been awakened to worship in the calm green of an ageless forest, or before a graceful tree on a windy hill.

THE MIGHTY OAK: *monarch of city street and open country*

Patriarch of a misty coastal range: THE EVERLASTING SEQUOI

A MIRACLE CALLED the oak tree begins when a small acorn drops into the misty loam of a dark forest. Inside the acorn is a white thread which eventually will become the trunk of a great tree like the oak below. At one end of the tiny thread is a root tip, which begins to burrow in the earth while the other starts its long heavenward climb.

WHEN Christ was born, mar giant sequoias growing toda were already more than 1,0 years old. The tremendous re dish trunk of one sequo (right) backgrounds the de cate beauty of a flowering do wood, said to have provid wood for the cross on whic Christ was crucified.

Legend has it that Jesus toc pity on the tree and gave bracts in the form of a cros with nailprints on each edg Actually, the flowering do wood was unknown in th Holy Land at that time. T sequoias, which now thriv only on a narrow strip of t Pacific Coast, were believed b the Indians of the region in ag past to be immortal.

ARBOR DAY

By Grant Wood

J. Sterling Morton

EIGHTY-SEVEN years ago a Nebraska newspaperman, who was also a stanch Methodist, became father of the greatest public tree-planting program in history. On April 10, 1872 —the first Arbor Day— Nebraskans responded to J. Sterling Morton's plea and planted more than 1 million trees.

The late Grant Wood captured the spirit of Arbor Day as he visualized teacher and children laboring enthusiastically to beautify an Iowa country schoolyard. This famous canvas is owned (and copyrighted) by King Vidor, the motion-picture producer, to whom TOGETHER is indebted for permission to share it with readers.

Mr. Morton, who became U.S. Secretary of Agriculture, was born in New York State. When he moved to Nebraska he missed the great trees that grew near his boyhood home. So he worked tirelessly to persuade the Nebraska legislature to set aside a day for tree planting. Most states now have an Arbor Day of their own, on varying dates. Many observe it in April.

Out of the Bible—

The Sturdy Sycamo
An Ageless Olive, and
Lebanon's Green Gian

THESE TREES figure more pro
inently in the Bible, perhaps, th
any others, with the possible exce
tion of the fig.

In the Holy Land, one type
sycamore yielded an edible, figli
fruit. The olive tree, a valuable sou
of fruit, oil, and lumber, is me
tioned scores of times in the Bib
The first is in Genesis, when
dove returns to the ark with an ol
leaf in her mouth. And cedars
Lebanon must have supplied some
the lumber with which Jesus work
when he was still a youth, learni
the trade of the carpenter.

A sycamore's low-hung limbs helped Zaccheaus climb to a vantage point to see Jesus as Christ passed along the way.

Centuries-old olive trees like these still look down on Jerusalem from Gethsemane and the Mount of Olives.

Solomon's Temple was built with cedars of Lebanon, a noble tree which symbolizes power and glory. These survive as reminders of a brisk trade in lumber which flourished there long ago.

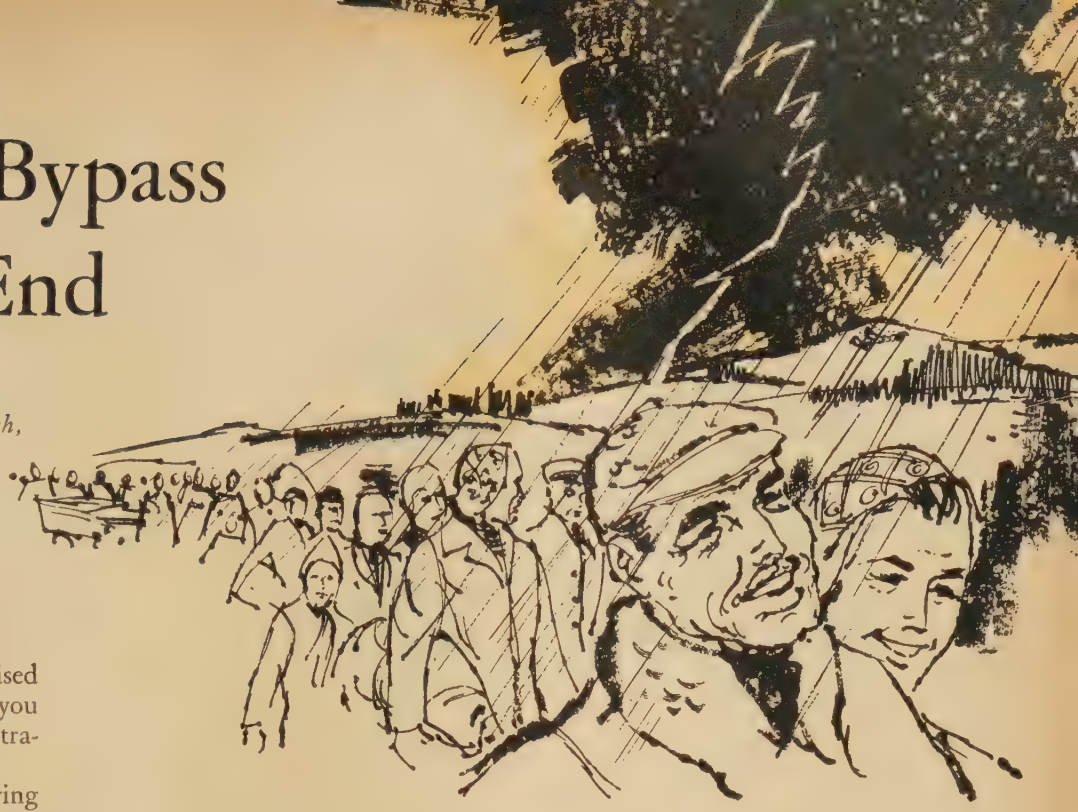
A woodland shrine: here one finds

AMERICA AS GOD MADE IT

Far from city streets and man-made masonry, children pau
to listen as the summer wind sighs a soft anthem in the hig
branches of a pine grove. Groves such as this were the firs
temples of God, wrote the poet, William Cullen Bryant. An
anyone who has known the gentle shelter of trees is all th
richer, with a solid bedrock of faith on which he can build his life

ou Can Bypass Wit's End

G. S. NICHOLS
', Collegiate Methodist Church,
Ames, Iowa



A fierce clap of thunder broke above the civilians fleeing the Nazis. One peasant smiled, "I'll bet that makes Herr Hitler jealous."

N YOU live a happy, poised
n our kind of world? Can you
away from confusion, frustra-
and fears?
ny of us spend our time living
it's end. We're worried. We
a sense of insecurity. A busi-
nan recently told me, "Life is
mplex and today's problems
tremendous that the ordinary
can't think his way through
y intelligent conclusions. He's
ed around by economic, politi-
nd military forces. There isn't
that he can do about it."
at man was surrendering to
ty. He was living at wit's end.
tting first things first, here are
suggestions to make life hap-
for you:
Turn to God. Life just doesn't
without God. You need to
that your life is in harmony
God's plan.
ne of the most radiant person-
s I have known was struck by
ning and paralyzed soon after
was married. For almost 50
she lay on her back. Still her
was wonderful. People made
h to her door, not to encourage
but to find encouragement and
ration. She read a great deal,
passed on the finest thoughts
hers.
hen she heard of a person who
discouraged, she would write
a cheerful letter. Then her eyes
d and she couldn't read; her
ds became twisted with arthritis.
visited her shortly before she
She had the same beautiful,
nt spirit.
fter all these years of suffering
you are so courageous," I said. "How do you do it?"

Without hesitation, she replied: "Becoming paralyzed was a terrible blow. When I was told I would be an invalid for life, I began to wonder whether there was any good God back of the dark clouds. Then one day I thought: Maybe God can use me to greater advantage just as I am. Maybe he wants to show the world what his grace can do in a life that is completely committed to him. Maybe he wants me to be cheerful and courageous for the sake of others."

She began to pray about this, and it came to her with great conviction that this was her life's work.

"Since then," she said, "I've been relaxed and happy in God's will."

2. Learn to think. Use your head at the office or shop and in the rest of life as well. William James once said that the average man uses only 20 per cent of his brain power. How much brain power are you using?

To ask you to think isn't asking too much! We've tried to live by impulse and appetite, and it hasn't worked. We've tried to live by our fears and prejudices and hatreds. Living that way doesn't work. We've tried to live by catchwords without analyzing them to see if they make sense. Successful living doesn't work that way, either. You must use your head. You must employ your wits to stay away from wit's end.

3. Work systematically. I think a lot of people get to wit's end because they live such disorderly, undisciplined lives. They don't know where they are going or how to get there. They let their work pile up and overwhelm them, trying to do one thing with a dozen other things tugging at their minds. Don't be pushed around by events. Learn to work systematically and efficiently.

Dr. E. Stanley Jones can turn out more work and do it easier than any man I ever met. Although 75 years old, he travels the world, preaches almost every day, and has written some 20 books. Most of these were written at depots or on trains, planes, or ships, in time that we would waste. Dr. Jones' days are filled to the brim. His secret is *Grass, Grace, and Gumption*—explained in TOGETHER for January, page 33.

Learn to live as he does, and you will know how to get to the driver's seat and to stay there!

4. Don't be a worrywart. Worry doesn't lift loads or solve problems;

THE COST OF FACE

By ROY L. SMITH

WE HAVE long made sport of the way Orientals save face. Yet, it might be to our advantage to count the high cost of face saving which all of us practice. We give it a different name—we call it "saving our pride," but spiritually and psychologically with us it is a determination to keep up pretense.

One of the most common forms of our kind of face saving is the effort we make to keep up with the Joneses. We spend more than we can afford, we subject ourselves to practices we dislike, we offend our inner sense of right and wrong, we read books that disgust us—all for the sake of basking in the approval of other people.

A young couple reared in the church began serving liquor to guests "because they expect it."

The husband confided to one friend who refused a drink, "I hate the taste of the stuff, and I am ashamed to have it in the house. But everybody expects it and we don't feel we can let them down. They might drop us if we were too stuffy."

In their own minds these people were ashamed of their surrender. The fact that they had compromised with a conviction hurt them and undermined their spiritual strength. They managed to save face with their crowd, but they lost respect for themselves.

A middle-aged couple who made the acquaintance of an older couple found themselves in an uncomfortable position. Their friends were nearing retirement age, their fortune was made, and they lived in a degree of luxury. The younger couple was still struggling with a mortgage and putting their children through college. But at Christmas they sent their friends an expensive gift.

"It was really more than we could afford," the wife explained, "but they are accustomed to nice things and we felt we could not economize." But the older woman told a friend, "It's embarrassing. They should not have been so generous. All we expected was a card."

When Jesus expressed his delight in the meek he meant those who did not pay an exorbitant price for pride, those who suffered no wounds because of their conceits, those who refused to lose sleep because they had not been shown the proper deference. How fortunate such people are. Jesus called them "blessed."

It goes without saying that each of us should guard his good name, and that the respect of neighbors is a precious asset. But there are few luxuries more expensive than pretense.

it adds to the load and doesn't
you anywhere. Worry is the inter
you pay on your troubles bef
the interest is due. Don't cross y
bridge before you get to it. A
don't carry the bridge with you af
you cross.

Worry is sand in the gears
life's machinery. We don't k
why people who worry die youn
than nonworriers. We only kn
they do. Maybe it's because ma
nerves, tissues, brain cells, and s
were built for faith and not for f

5. Develop your sense of hum
In the early part of World War
Adolf Hitler's armies had brok
through the Maginot Line and w
racing toward Paris. French peasa
and village people by the thousa
were rushing ahead of the oncomi
army. A terrible storm came
and a fierce clap of thunder br
above their heads. An old peas
looked up, smiled, and said,
bet that makes Herr Hitler jealo

Think of that a moment.
home gone, his family scattered,
country being invaded, his
future terribly unsettled, and s
that peasant could smile. People l
that don't crack up.

Don't take yourself too seriou
The man who can't see anything
life to laugh at ought to look
the mirror occasionally. If t
doesn't give him a chuckle he ou
to consult a psychologist.

6. Be friendly. If you are
tempered and unkind, if you
selfish and small, you destroy y
own peace of mind. You can't h
the other fellow without hurti
yourself. The need for friendsh
and fellowship is just as real as t
need for food.

Don't go around measuring
your mind and your heart with
medicine dropper. Get generous w
yourself. Don't say, "Here's a fell
who isn't of much importance
me, so I'll give him a drop of m
self," or, "This fellow is a li
more important, so I'll give him
drops of myself." If you are help
and kind, your life will be enrich
and you'll find the happiness C
meant you to have. Don't be a pin
penny with yourself. Give yours
in generous measure. Lose yours
in service to humanity, know t
joys of enriching friendship . . . a
bypass living at wit's end.

Teens Together

By RICHMOND BARBOUR

I am 15 and in love with a man who doesn't know it. He is 27 divorced. I asked him to take me basketball game. He said my father ld object. I have tried to forget but I can't. Should I give him a telling him how I feel? Could date without my father's permis-?—S.C.

Don't write to him. Don't try to date him, either. Many girls age have temporary crushes on ure men. He is too old for you. l a boy friend your own age.

My mother does not like anything I do. She nags me unfairly, and night. Is there any way to e a woman understand a boy? N.

Mothers sometimes have pretty high expectations. Tell your er how you feel. If he thinks you're g treated unfairly, he can discuss it your mother. Be patient; prove you are a boy who doesn't need ding.

I am 17. My girl friend is 16. We expect to get married soon. principal has warned us that we'll xpelled. He says married students not permitted in school. Is that ?—M.D.

Some high schools dismiss all married students. Others allow n to stay, but remove them if trouble elops. The latter arrangement is the er one. However, you are young not ready for the responsibilities narriage; neither is your girl. I urge to wait.

I am 14. My best friend and I both like a certain boy. Last ht she phoned me and said the boy at her house. I cried. Today he told me he wasn't there. He said she must have been playing a joke on me. That was a pretty poor joke, wasn't it? —V.C.

Yes, it was a poor joke, but the kind of thing many kids do. If your friends find that you are thin-skinned they'll trick you again and again. Let the girl know you know she was fibbing. Then try to laugh about it.

I am 13. I bought a pup with money I earned mowing lawns. He is housebroken, but chews shoes. My parents yell at him. If I defend him, they blow up. What would you do? —T.H.

Keep the puppy out of your parents' way. Can you fix a place outdoors? If he comes inside, confine him to your room. As he grows, he'll stop chewing shoes. Then he can become a respectable member of the family.

The girl next door is 13, but looks like 7 or 8. She chases me and other boys. If she catches me she pokes me. Mother says she is retarded mentally. Is there a place to put girls like that?—S.L.

Yes. Your state has hospitals for children retarded mentally. Most boys and girls in the hospitals are happy and get along well. Can your mother find a tactful way to suggest hospitalization to the girl's parents?

My mother committed suicide when I was 11. I've had the shakes ever since. My father remarried, then went out of his mind and killed my stepmother. Dad is in prison now. I am 18. My trouble is I can't control myself. Often I cry without any reason or get drunk. I do even worse things. I pray and read the Gospel, but I still am weak like my parents. What can I do?—D.B.

Don't struggle alone any longer. Tell your minister everything. Ask him to help you find a psychiatrist who will work with you. Then arrange a long series of psychiatric interviews.

Ever since my father learned I have a high IQ he has expected too much. I can't have a date on a Saturday night unless I've had A grades on every paper that week. I missed my school's prom because I got a B on a Latin paper. Would any other father do that?—P.S.

Some fathers would. Your dad has a right to expect superior work, but it is severe to restrict you on prom night because of a B on a paper. Would he check with your school counselor or principal about his rule?

I am in three new-style advanced classes in high school. I study from 7 until 12 every night in the week.

© 1958 by Gospel Trumpet Co.

"I wish you wouldn't always refer to our dates as 'fellowship'!"

Chuckling with teen-agers is a favorite pastime of Charles M. Schulz, who created the popular comic strip, Peanuts. *This is one of a series of his cartoons poking a bit of fun at the teen set's problems. Do you like it, you teen-agers? Let us know—because if you do, we'll plan one to go on this page every month.*—Your Editors.

Looks at movies

By Harry C. Spencer
General Secretary, Methodist Television, Radio, and Film Commission

● *Films are rated for audience suitability. Also, the symbols (+) and (—) provide "yes" or "no" answers to the question: Do the ethical standards in the film in general provide constructive entertainment?*

Separate Tables: Adult (+)

One of the most moving films of the season has been fashioned from two short plays by Terence Rattigan. It is winter at a British summer-resort hotel, managed by Wendy Hiller. Among the guests, each seated at separate tables, are David Niven, a phony retired major; Deborah Kerr, a frustrated old maid; Burt Lancaster, a successful author trying to run away from life, and Rita Hayworth, Lancaster's divorced wife, whose ego demands the adulation of many men but who destroys the love of each by her greater love for herself. The hopelessness of these who have lost their way is presented with keen perception of character and unusually sympathetic understanding.

Rally Round the Flag, Boys: Adult (—)

Another sex-obsessed comedy makes its unwelcome appearance. Paul Newman's attentions are refused by his wife, Joanne Woodward, because she is too busy with her civic committees. Theoretically, therefore, Paul is easy prey to the predatory female, Joan Collins. But Paul fights hard for his honor, even when drunk. True love wins out.

Good Day for Hanging: Adult (+) Youth (+)

The title here is to be taken in reverse, for the moral seems to be that no day is suitable. A frontier marshal is killed leading a posse. Fred MacMurray takes over the job and captures the killer, Robert Vaughn. But the criminal plays on the townspeople's sympathies, even wins the love of Fred's daughter. MacMurray has to face hatred and misunderstanding as he tries to carry out his responsibilities.

Auntie Mame: Adult (—)

This elaborately produced screen version of the Broadway hit is full of bounce as Rosalind Russell proves that people can be funny. Where other films have a Bohemian scene now and then, this Bohemian film now and then has a scene of straight dramatic comedy. When his father dies, Jan Handzlik is sent to live with his Auntie Mame (Rosalind), an irresponsible, shrewdly empty-headed woman who is conducting a constant war against stuffiness. (Rosalind does not recognize the beam in her own eye—her supreme egotism that her way of life is superior to all others.) The film becomes a series of sketches played for laughs. Since these were originally written for the more sophisticated stage, they are not always in good taste for the family audience.

The Buccaneer: Adult (+) Youth (+)

This picture lacks a definite point of view and is confusing to the audience. It has to do with the saving of New Orleans by Andrew Jackson (Charlton Heston) in the War of 1812. According to the story, Jackson's victory was possible only because pirate outlaw Jean Laffite (Yul Brynner) provided men and ammunition for love of a country which would not own him as a citizen. The sets are good, blood flows like wine, and the attack by the redcoats as they march to their deaths is incredibly heroic.

The Inn of the Sixth Happiness: Adult (+) Youth (+)

Any film in which Ingrid Bergman plays a Christian missionary will arouse controversy. And because liberties are taken with the life of Gladys Aylward, the missionary portrayed here, the controversy will be heightened. Nevertheless, the film is full of heroism, sacrifice, and compassion for helpless children; thus, as a film, is good, even inspiring. Ingrid is a British girl determined to go to China as a missionary. When the church people will not send her, she saves her money and goes anyway. In China she learns the language, is made "foot inspector" by Robert Donat, falls in love with Curt Jürgens, and, when the Japanese burn her village, leads 100 children to safety. The large cast, authentic sets, good acting, and, most of all, the story of selfless devotion, make this an unusually effective film for teen-agers and their parents.

I still don't get everything done. S... of the homework is silly. Tonigh... am cutting pictures from magazines ... pasting them in a notebook. My fath... calls this "busy-work." Have other ki... written to you about this?—R.E.

A Yes, I have received letters al... homework in the new advan... classes from all parts of the coun... I'm afraid some teachers are assigni... "busy-work." On the other hand t... courses are new and experimen... Students in them must expect heav... homework than they got formerly.

Q *We used to have a big MY... group and a lovely young m... ried couple as counselors. Then th... moved away. Two elderly people to... their places. We all admire them, bu... honestly, we can't stand them. Mo... than half of our members have le... What can we do?—L.I.*

A Talk with your minister. He c... find a way to help you.

Q *I am 14. I baby-sit frequently, ... I have some money. The boy ... go with has only a small allowan... Would it be right for me to offer ... buy our movie tickets?—R.S.*

A Probably not. Most boys wo... resent it. Sometimes a girl ... pay for her own ticket, and the boy p... for his. This is called "going Dutch." Ask your boy friend about it. If he fe... hurt, drop the idea.

Q *I am 13 and a freshman in hi... school. I love a senior boy. ... the girls love him. We were introduc... at a church meeting. When he s... me at school, he looks right throu... me. What can I do?—K.T.*

A Call it a crush instead of l... love. Smile pleasantly when y... meet. If you should see him at anoth... church meeting say, "Hi," and chat ... awhile. Probably your feeling towa... him will change. Chances are you'll f... another boy who does respond to y...

●

TEEN-AGERS *find Dr. Barbour a sy... pathetic listener when they take th... problems to him. Write to him c... TOGETHER, 740 N. Rush St., Chicago 1... Ill. Names and addresses are treated ... confidential.*—EDS.

Light Unto My Path

WEEKLY MEDITATIONS BY MINISTERS

ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

CH 29

This Jesus God raised up, and of that we all are witnesses. —Acts 2:32

HE WORDS of the angel, "He is not here; for he has risen," ed in the minds of the disciples ne day of Pentecost when Peter e to the multitudes gathered t them. Then the full impact of er morn, the fact that Christ was , broke over the crowd when r proclaimed:

his Jesus God raised up, and of we all are witnesses."

B. Phillips, in his modern trans- n of this verse, reads it: "Christ e Man Jesus, Whom God raised a fact of which all of us are eye- esses!"

ne disciples could testify from onal experience that the grave not hold Christ. When they went ne tomb, he was not there. They and talked with him in the upper n, walking among the dead, and de the sea.

Ve have seen him and heard him k. He is not dead, but is alive." wonderful it is to have such an vitness testimony.

ney were also witnesses for what risen Christ meant to them: "We w he lives and promises that grave will not hold those who eve in him and live by faith in . He is our Lord and our Christ, in him we are alive forever- e."

s God raised Christ, so may we raised up. Every Christian can erience an Easter morn. In him have assurance that when we e these bodies behind at the rway called death, life goes on the place he has prepared for Having placed our hands in his lead us through this life, we w he will always be with us; of we can be sure.

es, on Easter morn was written song of triumph which has been g through the years and is our ltant proclamation today: "I w that my redeemer liveth, and ause he lives, I, too, shall live."

ger: Eternal Father, we rejoice hy love which, through the risen ist, doth save us. Enable us to be hful in our witness that we may experience the blessings of Easter and know everlasting life in Christ. Amen.

—CHARLES L. MIDDLEBROOKS, JR.

APRIL 5

Moreover as for me, far be it from me that I should sin against the Lord by ceasing to pray for you; and I will instruct you in the good and the right way.—I Samuel 12:23

"THAT MAN'S off my prayer list," said a man to his neighbor as they talked about a mutual friend. "His sins have made it impossible for me to pray for him any more. He's on his own and I'm no longer responsible!"

Samuel did his best to guide his people aright. He reproved them for their ingratitude and warned them that if they did not obey the voice of the Lord, God's voice would be against them as it was against their fathers.

Samuel's constant prayer to God was for their guidance. He had known the power of prayer. It had been the dominating influence in his life. It had been at the foundation of his victories for his people.

In spite of their sins he could not release himself from his God-given responsibility to pray for them.

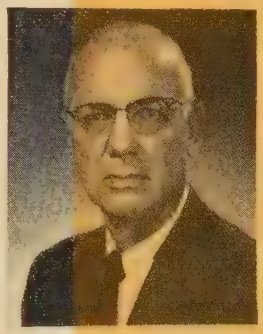
How many of us have prayed for our friends and declared that we would do all we could to lead them aright? But when they have rebuffed us by their indifference and their sinning we are inclined to drop them from our prayer list saying we have no more responsibility for them.

When the people returned to Samuel they said, "Pray for your servants to the Lord your God, that we may not die." Samuel said, "Fear not; you have done all this evil, yet do not turn aside from following the Lord . . . for the Lord will not cast away his people for his great name's sake, because it has pleased the Lord to make you a people for himself."

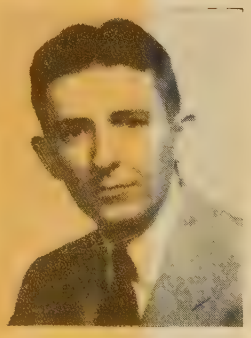
And here is where Samuel's feeling of responsibility might have ceased, but it did not. He said to them, "Far be it from me that I should sin against the Lord by ceasing to pray for you." How many times we have sinned against the Lord by ceasing our prayers for our

C. L. Middlebrooks, Jr.
Roswell, Ga.

Ralph E. Tidmarsh
Waterford, Pa.

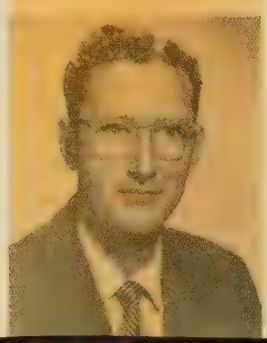


Truman W. Potter
Charleston, W. Va.



Earl K. Hanna
Arvada, Colo.

Frank R. Snavely
Smyrna, Tenn.



fellow men even though they are deep in sin. No man can release himself from his responsibility to God in behalf of others.

Prayer: Our Father, keep us humble and true and useful. May we not exclude others from our prayers because of their sinful actions. Help us to avoid the sin of ceasing to pray for them. Amen.

—Ralph E. Tidmarsh*

APRIL 12

Only fear the Lord, and serve him faithfully with all your heart; for consider what great things he has done for you.—I Samuel 12:24

SAMUEL the prophet, now old, had given Israel her first king, Saul, ending the long reign of prophets. In his retirement speech, Samuel vindicates his function as a prophet before all the people. He appeals to them to hold fast in their solemn covenant with the Lord and warns them not to turn aside in a pursuit of vain things.

Then comes the stirring challenge: "Only fear the Lord, and serve him faithfully with all your heart; for consider what great things he has done for you."

Has this ancient challenge given by Samuel any relevant suggestion for modern living?

For one thing—the fear of the Lord is still the beginning of wisdom. To know and love God is the first goal of psychic as well as spiritual health. Life centering upon self inevitably goes to pieces with time. Life centering upon God and God's children pulls our personalities together. Love of God and love of neighbor is a law of life, basic to the well-being of every mortal.

"With all your heart" was an ancient way of saying "with your total life." Is there any better way to secure happiness? I once read of a doctor who said if he ever faced a nervous breakdown he would close his office and find someone in need. Then he would give himself with his whole heart to helping that one. Thus his mind and body would be restored.

Again, life is saved for all of us by a "remembering gratitude," for none of us is self-made. All have been ministered unto by countless numbers of people.

So loving the Lord and serving him faithfully with all our hearts is still our health and our salvation.

Prayer: O God, we thank thee for the fulfillment which pours into our lives as we make response to thy love. And we are grateful that it is in losing ourselves in loving service that we truly find ourselves. Teach us that divine dependence that makes us truly independent of all that is mediocre and trivial. Amen.

—Truman W. Potter

APRIL 19

And Samuel said, "Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—I Samuel 15:22

DURING World War II it was often my assignment to be bugler with a firing squad at military funerals. The West Point appearance and precision of this squad, with its solemnity, sincerity, and dignity was most impressive. However, it was a shocking experience to hear the men's mocking comments the moment they left the burial scene.

The temptation to worship and honor God with superficial words and expressions is as ancient as the history of man. Samuel, in this prophetic moment, comes forth with the challenge to rise above the superficial and to worship God truly with the dedication of our lives.

Jesus reminded us that sincerity of spirit is the only true doorway to oneness with God. His message declares repeatedly that the external piety of pharisaism was an empty experience. Jesus felt compassion for the sinner who sincerely beat upon his breast and cried: "God be merciful to me, a sinner." At the same time the shallow prayer of a satisfied publican fell upon deaf ears.

Sometimes we say our prayers, but do not truly pray. Too often we pray, "Thy kingdom come" without the honest expectation of such a kingdom. Often we sing "Praise God from whom all blessings flow" as we present our gifts to our church, but deep in our hearts we give with a grudging spirit.

Again and again we must examine the sincerity and depth of our religious experiences to know that our worship is truly to the glory of God.

Prayer: Almighty God, grant unto us the wisdom and courage to search our hearts as we worship thee, that we shall not allow superficial observances to deny us deeper religious experiences. May our lives be filled with a spirit of dedication. Amen.

—Earl K. Hanna

APRIL 26

But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart."—I Samuel 16:7

RALPH WALDO EMERSON made this poetic observation of life:

There are two laws discrete
Not reconciled,
Law for man, and law for thing
The last builds town and fleet,
But it runs wild,
And doth the man unking.

Yes, there are two laws at work in our world. One law is for man. God's standards of light and truth by which a man may achieve spiritual maturity. And there is another law which governs the natural and animal world. The application of this law enables man to build libraries, schools, hospitals, homes and churches. It also helps him to create material prosperity, totalitarian states, and the destructive implements of warfare.

It is not difficult to understand how the "law for thing" has come to govern human life. Long ago, God revealed this moral discernment to the prophet Samuel: "Man is obsessed with the outward appearance of his life." How true! We measure success by the attainment of material prosperity, which means money in the bank, a fine home with matching automobile, and an influential social position. Technological and scientific progress govern international relations. We believe that the nation with the most deadly weapons, best economic stability and foremost scientific feats controls world affairs.

But outward appearances are deceiving. Within the modern ranch-type home there are many more frazzled nerves and neurotic dispositions than we dream exist.

World peace based on the fear of who will explode the big bomb first is a precarious thing. Our preoccupation with things has created a level of material comfort and outward splendor. Yet we lack the ability to control ourselves and our world to any degree.

God is not the least bit awed by our material progress. God looks on the man inside; he is not concerned with what a man possesses. He judges a man by what he is, and what he has failed to become. Is he pure of heart? Does he hunger and thirst for the Kingdom? Is he merciful and loving as the nature of God? Is he Christlike? If this man is all of this, then he is God's man. God can use him and communicate with him. He is welcomed into the best reward—eternal fellowship with God.

Prayer: Our Father, we would be ambitious for thy Kingdom and live for thy approval. Let our lives be centered in thee. Amen.

—Frank R. Snavely

** Mr. Tidmarsh submitted this lesson before his death last January.*

abas takes

Looks at New Books

extraordinarily beautiful book
ached my desk.
ore World War II, British pub-
Wm. Collins Sons & Co., Ltd.
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smelling of wet umbrellas and
ed with librarians always saying,
"Hush," you'd better drop in on your local library and be surprised.

You're likely to find it has kept up with the times as well as you and I—perhaps better. The average library today has easy chairs in cheerful reading rooms, story hours for the youngsters, phonograph records and art works for loan, and, of course, up-to-date research facilities surpassing the home libraries of even the very rich. Librarians talk in normal tones, too, these days, and seem pleased rather than peeved when you ask them a question.

The library in our town is happily situated in the shopping area and it has always been a part of our family's life. I find it an ideal place to look up a fact, catch up on new books, or just sit and read magazines we don't get at home. Mrs. Barnabas, of course, makes her own book selections every few days. Bonnie now has graduated to the adult area and particularly enjoys the phonograph records she can borrow. But Tommy still finds his favorite science books in the children's room—which is so attractive I've seen many adults wander in and out. I recommend a visit to your favorite library soon. Or if it isn't convenient for you to get to the library, it may come to your neighborhood in the form of a bookmobile. To find out takes only a phone call to the library. [See page 18.]

The boredom and loneliness of modern man are forming a phenomenon as demonic as the gods of the ancients or the evil spirits exorcised by Christ, says **Paul Elmen** in *The Restoration of Meaning to Contemporary Life* (Doubleday, $3.95).

Dr. Elmen, curate of St. Mark's Episcopal Church in Evanston, Ill., teaches historical theology at Seabury-Western Theological Seminary. His book is not pleasant reading. But it is a penetrating analysis that uses examples from contemporary literature to follow man to the depths of horror to which his soul can sink. Then he traces the soul's painful climb to the realization of our need for God—and the conclusion that "we can have, even on this unpromising planet, a foretaste of that heaven where, his glory contemplating, we shall never have our fill."

A man I'd like to meet is Bob Briscoe, the first Jewish lord mayor of Dublin. Not only because his bravery and resourcefulness in Ireland's struggle for independence would make most cloak-and-dagger stories look pale, but because he is a man with wisdom, humor, and tenderness. *For the Life of Me* by **Robert Briscoe** with **Alden Hatch** (Little, Brown, $5) is his story. Told with a genuine Irish lilt and a flair for

A visitor to the Chicago Public Library takes an absorbed look at old and new calendars. Going far beyond mere book lending, many libraries today offer a busy schedule of films, concerts, talks, special exhibits.

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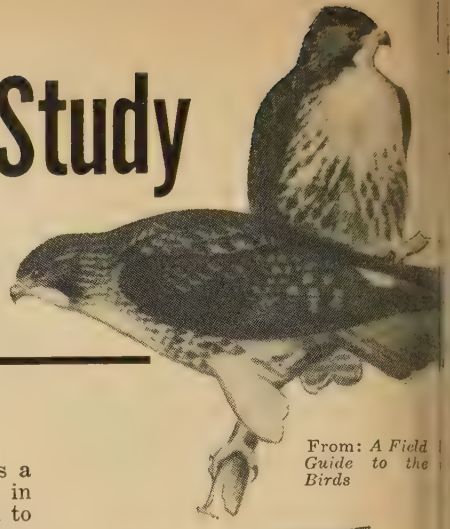

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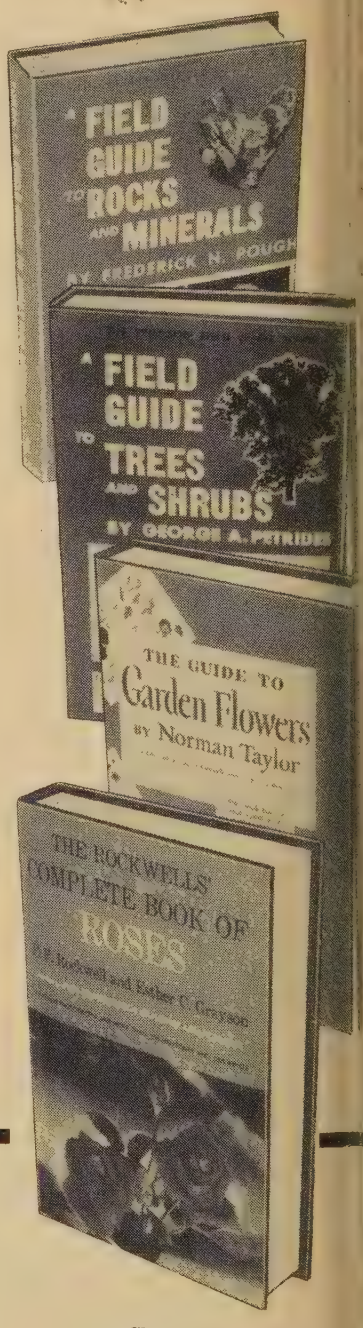
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ote, here is exciting adventure. re, too, is history told by a man has lived it. Bob Briscoe's first ıment was with *Fianna Eireann,* outh organization that trained for the Irish Republican Army. he went to Germany as the noto- "Captain Swift" to initiate one of ıost amazing gun-running opera- of modern times. After the civil he became one of the men who, Eamon de Valera, established free nment in Ireland. Active from the ın Zionism, he taught IRA guer- tactics to the militant Zionist ment Irgun, and pioneered in g money for the "coffin ships" smuggled thousands of Jews into tine as the shadow of fascism over Europe.

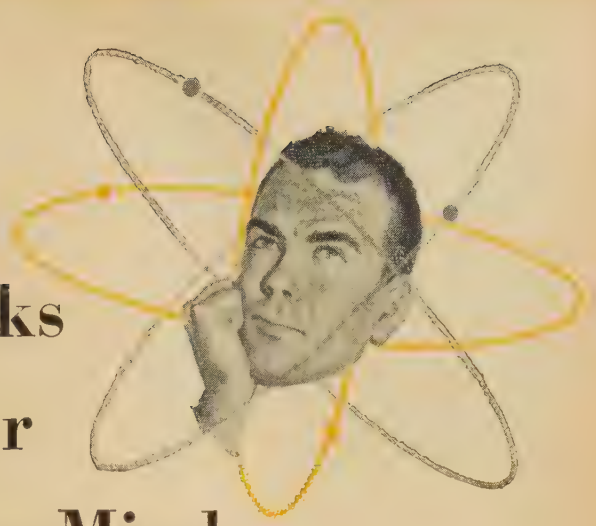
re, also, is the love story of Bob his beautiful wife, Lilly, who led with him on some of his most erous missions, with strategic mes- hidden in the baby's diapers. I'd o know her, too.

e Proud Possessors (Random se, $5.95) is a striking literary ait gallery of the extraordinary and women who have amassed rica's great art collections.

vigorous strokes **Aline B. inen** catches the personalities of tiful Mrs. Potter Palmer, who ght the work of the great 19th- ry French painters to Chicago be- they were discovered by the East- ocial set; J. Pierpont Morgan, who nated the art world as he did in- y; Isabella Stewart Gardner, who to shock Boston society; Andrew on, who decided the U.S. needed a nal art gallery and presented it one, and many other equally in- ual, intensely human Americans. rs. Saarinen is an art critic for *The York Times,* but you don't have an expert to enjoy her fascinating . All that's required is a genuine est in people.

ne slip can muddy a man's claim me—and right here I'm thinking Col. John H. Chivington. He is remembered because in 1864 his mand slaughtered friendly Indians and Creek, in Colorado. Cynical nıclers never fail to couple that the fact that he had been "pre- g elder" of the Rocky Mountain ict of the Methodist Episcopal rch. But *The Confederate Invasion New Mexico and Arizona 1861-* (Westernlore Press, $7.50) by **ert Lee Kerby** reveals what few v: Chivington, by an audacious ing attack, routed the invaders at ieta Pass and started them back to s.

was a pivotal engagement. The federates were bent on nothing than taking over the Southwest,



Books to Spur Your Mind

What is Christianity's role in this fast-shifting world? What is the personal responsibility of the Christian? You may not agree with all they say, but the authors of these recent books try to answer those questions.

The Gospel in Dispute *by Edmund Perry* (*Doubleday, $3.95*) re-examines the basis for Christian missions, and outlines a new strategy of thought and action for Christianity in relation to Judaism, Buddhism, Islam, and Hinduism.

Marx Meets Christ *by Frank Wilson Price* (*Westminster, $3.50*) is a blend of objective judgment and personal witness from a man whose 30 years as a Presbyterian missionary in China included three years under the Communists.

The Surge of Piety in America *by A. Roy Eckhardt* (*Association Press, $3.50*) is a penetrating analysis of the current upsurge of religious interest in this country.

The Spirit of American Christianity *by Ronald E. Osborn* (*Harper, $3.75*) is a clear-cut presentation and defense of the American free-church system.

Christian Ethics *by Georgia Harkness* (*Abingdon, $3.75*) seeks paths modern American Christians can follow. It does not fully answer all the questions it raises, yet it's one of the best basic books on ethics now available.

Work and Contemplation *by Douglas Steere* (*Harper, $2.50*) expresses the thesis that "Work without contemplation is bitter and blind; contemplation without work is callow and empty."

Religion as Creative Insecurity *by Peter A. Bertocci* (*Association Press, $2.50*) is a refreshing antidote for the view that the chief end of man is to find security and peace of mind. The real question, as the author sees it, is not whether we shall suffer, but for what shall we suffer.

If the Churches Want World Peace *by Norman Hill and Doniver Lund* (*Macmillan, $3*) considers the obligations and performance of American churches toward world peace from the viewpoint of laymen who are schooled in international affairs.

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with the gold mines of Nevada and California which financed the North. Kerby's account is not a breezy narrative, for he did it as a thesis (at Notre Dame University). But if Civil War history is your dish, you'll be fascinated by this documented story of how Colorado troops blocked Confederate ambitions. And I think you'll agree that the preacher who spurned the chaplaincy to be an officer "turned out to be the best soldier in the regiment."

Against a backdrop of great historical events, **Paul Angle's** *The American Reader* (Rand McNally, $7.50) falls easily into the "book you can't put down" class.

A lot can happen in 400-odd years, and it does here in 248 different accounts of what was seen and heard between Columbus' time and Explorer I. This is a veritable "You Were There" of U.S. history.

Plymouth settlers make a compact; Pike finds a peak; a half-mad actor broods over the South's defeat; a long trip around South America shows the need for a canal, and in a final chapter, which we know is only a beginning, Jupiter-C soars 200 miles into space.

In Mr. Angle's book, these and many more events really come alive.

Southern Methodist University Press continues to turn out first-rate Western Americana. Latest is *The West That Was, From Texas to Montana,* by **John Leakey,** as told to **Nellie Snyder Yost** ($5). It's rich with reminiscences and pictures that spell out the hard life of cowboy and rancher.

The Audubon Book of True Nature Stories (Crowell, $5) is a lively anthology of animal-personality sketches and delectable bits of animal behaviorism selected by **John K. Terres,** editor of *Audubon Magazine.*

Aloysius, the portly porcupine, refuses to pose for a painting, and Mrs. Sphex, the absent-minded wasp, can't recall where she cached her dinner. We even learn of marine diplomacy from Pelorus Jack, pilot dolphin of the 1800s, who scorned treats from passengers to guide ships in a New Zealand strait.

All in all, this book is a long, satisfying look into the wondrous workings of nature.

The new meanings of Christian education in a scientific age, and what it hopes to accomplish in the making of the individual are illumined discerningly in *The Marks of Christian Education* by **F. Gerald Ensley** (Methodist Publishing House, $1.25).

The author, resident bishop of the Iowa Area of The Methodist Church and vice-chairman of the Commission on Education, is familiar to TOGETHER readers through his part in the Pea wow, *Why Don't Methodists H Parochial Schools?* [November, 19 page 30]. Now, in his new book, writes knowingly of secularism a other influences which would releg Christian learning to an "elective Christian education, he says, shou match the best in the academic pr gram. It must also compete with oth philosophies and with materialism.

"The Christian college cannot ma brick and stone with the state univ sity," the bishop concludes. "The Chri tian institution must often bow in a and position to independent school But the true Christian college has th one thing needful—a light for th human voyage."

The world of Miguel Cervante would be as strange to us as it was t his windmill-tilting hero, Don Quixot The first great writer of Spanish pros lived over 300 years ago during the e citing era of the Spanish conquest, an died the same year as Shakespear 1616. The biography **Rafaello Buso** has written and illustrated, however *The Man Who Was Don Quixo* (Prentice-Hall, $3.95)—has a viv touch. Busoni makes the adventures this man, considered a failure by most everybody who knew him,

Cervantes' hero rides forth with h squire to resurrect knight-errantry. D Quixote *has been called the best no in the world by numerous crit*

who wrote the first masterpiece Spanish literature in a Madrid pris as immediate as today.

Busoni, one of Europe's top painte and illustrators, writes as well as l paints. After you've read his book, yo may want to reread Cervantes' story the knight of the woeful countenanc You'll find that recent abridged edition

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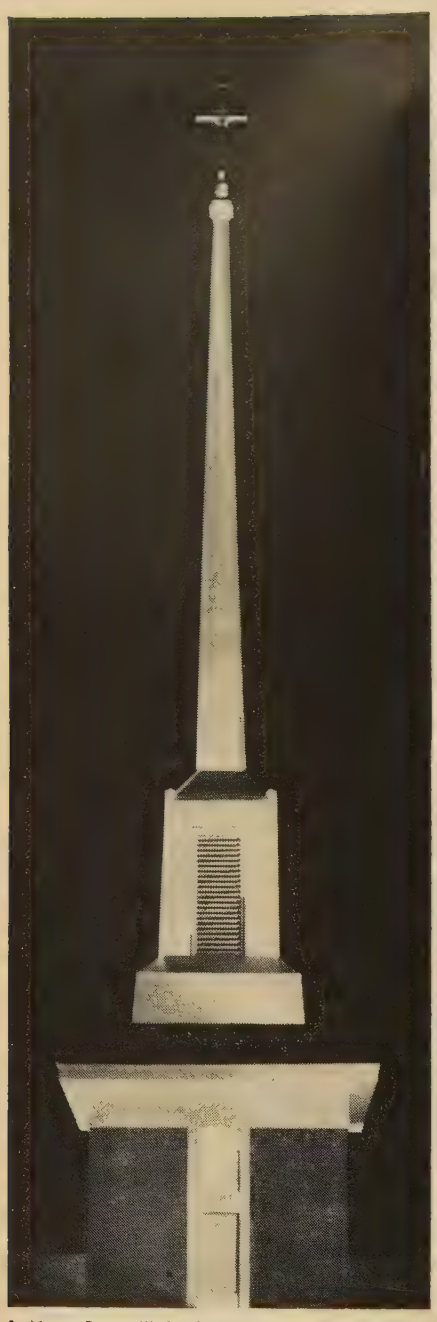

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of *Don Quixote* omit repetitions we once found tedious, yet retain the spirit of the writer who has caused his readers to laugh at their own absurdities for more than 300 years.

James W. Carty, Jr., religion editor of *The Nashville Tennessean* and known to TOGETHER readers for his part in the Powwow on *Can Coaches Be Christian?* [August, 1957, page 13], reports on the world-wide religious influence of the city known as the Athens of the South in *Nashville as a World Religious Center* (Cullom & Ghertner).

This slim volume, which is being distributed free to religious and lay organizations as a public service by the publishers, describes in one section the activities of the Methodist Publishing House. MPH is the second oldest book-publishing firm in America and publisher of TOGETHER. The author also describes many national boards and agencies of The Methodist Church and Scarritt College, which trains 40 per cent of the world's Methodist missionaries.

I can't prove it, but I'd guess that Masons abound among TOGETHER readers. To them, and to others who enjoy reading bits of inspirational prose and poetry, I commend *A Treasury of Masonic Thought* (Crowell, $3.75). These selections have been collected by **Carl Glick,** who is on the faculty of Methodist-related California Western University at San Diego. [See *Methodists Still Start Colleges,* October, 1958, page 24.]

What surprised me, as well as the quality of the content, is the imposing list of Masonic contributors. Among names well known in literature are Bobbie Burns, William Cowper, Goethe, Edwin Markham, Alexander Pope, Sir Walter Scott, Count Leo Tolstoi, Voltaire, and Mark Twain. Here is a book well worth a place on anyone's reference shelf.

Negro music, songs, stories, and poetry have enriched the culture of this country from its earliest days. Consequently *The Book of Negro Folklore,* edited by **Langston Hughes** and **Arna Bontemps** (Dodd, Mead, $6), is what the fictional, steel-driving hero John Henry would call "a real humdinger" of a book.

The authors, whose own works are favorites of mine, present a rich collection of selections ranging from Negro folklore to the current works of Negro writers. Fantastic and factual, humorous and sad, it all makes wonderful reading.

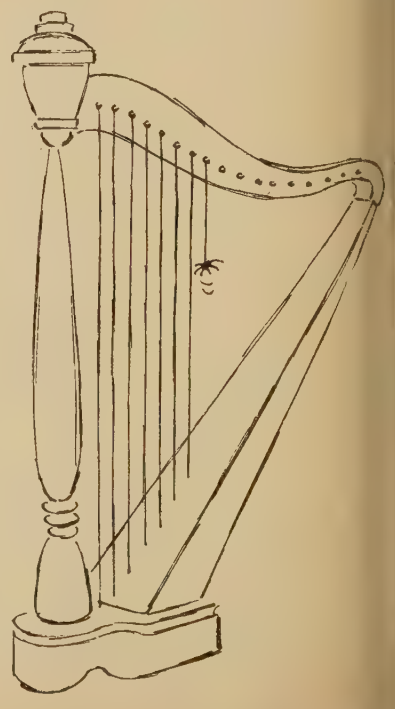
Many books on how to understand ourselves are written from the viewpoint of abnormal psychology. **John Homer Miller's** *Why We Act That Way* (Abingdon, $1.25) is differe It's for normal people in normal situations. Maybe I flatter myself, all the way through I felt he was ta ing about Barnabas.

Mr. Miller, pastor of a Congreg tional church in Massachusetts, explai the whys of human behavior in ord nary language brightened by analogi and anecdotes. If your life sometim doesn't seem worth the bother of ge ting up in the morning, take a lo at this paperback book. There are me tal and spiritual vitamins within i pages.

In light of **Margaret Sanger's** *To Many People!* [September, 1957, pag 16], I have been particularly interest in a free pamphlet published by th Hugh Moore Fund, 51 E. 42nd St New York City 17. Its alarming tit is *The Population Bomb.*

The U.S. government, this pamphl insists, goes merrily ahead appropriati hundreds of millions "to improve th well-being of the people" of other lan —the result of which is more hungr people. There are more hungry peop in the world today than there we when the foreign-aid program bega it claims. And world population no is growing at the rate of 5,000 peop every hour. In this timely work ther plenty of food for thought.

Revised editions of two coin colle tors' books reached us recently—bu my fellow staff member who collec coins says they were not revised enough The values quoted for scarce coins a too low, he says, even for selling price And one book contains an error. Othe wise *Coinometry,* by **Robert Masters** and **Fred Reinfeld** (Sterlin $3.50), and *Coin Collectors' Guide,*



Sears and **Martin Rywell** r Press, $1.50), have something est to both old and new numis-

ometry has an excellent chapter nmemoratives and many fine ions. For those of us who handled one recently, the book s us that Woodrow Wilson's is on the $100,000 bill. *Coin rs' Guide,* with few illustrations etter list of coins, has a detailed of the U.S. monetary system, interesting chapter on coins in le. The *Guide*'s error is on page e is no 1821 S cent! *Coinometry,* e 10, says the 1951 U.S. mint- et is worth $3.50, on page 55 it 5. The *Guide,* on page 42, values $5. A reliable dealer recently his price as $42.50. That's why worker didn't buy it, he says.

ary service is one of the best es I know of an experience ill either do something *to* you you, depending on your point of

is why the Methodist Commis- n Camp Activities has put out mphlet, *The Christian and Mili- rvice,* a reprint of an article by **ewart Patterson** in the May, issue of *Christian Action.* You y a copy for 5¢ from the Meth- Commission on Camp Activities, aryland Ave., NE, Washington C. And for someone who has y service ahead of him, this is bout the best way I can think spend a nickel.

ost every pun you've ever heard, any you've let slip past you, can und in *Puns, Puns, Puns* by **Hoke** and **Boris Randolph** klin Watts, $2.95). There are ones and just plain punny ones, hat might well have been omitted ome that will fold plenty of s double with laughter.

se who were nurtured on the ejoinder, however, will be likely k down on this gathering as

pleasure I took in reading *Our s and Us: The Heritage of the dists* (Southern Methodist Uni- Press, $3) was shadowed by the edge that this was **Umphrey** last book. He completed it the e died last June.

a fitting climax to the writings s noted Methodist scholar who ccessively student, teacher, presi- and chancellor of Southern Meth- University. In its pages it carries ote of confidence and joy, the expectancy, that Dr. Lee be- was the special genuis of Meth-

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"Book of the year"

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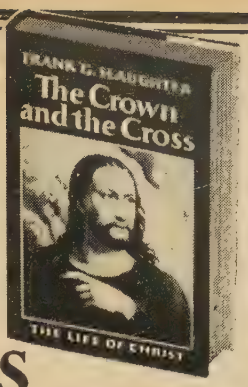

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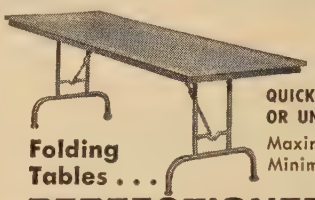

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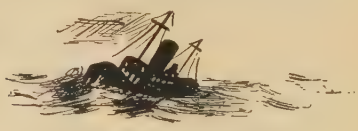

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Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA, THE METHODIST CHURCH

EXODUS, by Leon Uris *(Doubleday, $4.50).*

This is a real blockbuster. It covers a long period of time in its flashbacks and it never forgets the single theme of Jewish suffering. I am glad to learn it is to be made into a movie.

The story has to do with modern Israel and the period preceding and following the establishment of the national state. Israel is to me one of the most exciting stories of our time. This book captures the spirit of that adventure. However, it is only incidentally a novel, for the plot is but the focusing point of a history of Jews and anti-Semitism. It is a terrifying thing to read what nations have done to this gifted minority and I think the book will do much good in opening the eyes of Christians.

Exodus is written admittedly from the Zionist point of view and to that extent it may be called biased. You will find everything pretty well documented, however. For me, it was a moving and disturbing experience to read *Exodus*. I understand a little better why God chose the Jews and why the Bible is our greatest book.

THE MERGER, by Sterling Quinlan *(Doubleday, $3.95).*

If you should read this book and nobody is looking, tear out the last two pages of the author's dedication. He got the idea that a dedication should be put at the last instead of at the beginning, and he turns it into pure corn. What was a pretty good book with some ruthless, worrying characters, Mr. Quinlan tries to make into a moralistic tale with two pages of schmaltz. However, I am making too much of a little thing; I do it only because I hope the author will never fall into this trap again.

The book has to do with the merger of two big TV organizations. There is a fight to maintain position and a struggle between the leadership in both groups. It is much like the old Romans putting two gladiators into the arena and waiting to see which one killed the other. This is supposed to be good business procedure, but it gives ulcers and breaks up marriages. There must be something to it because I never read a book about TV that did not have this main theme.

One of my bright young laymen, however, is a TV man—and also one of my best churchmen. According to the books the boys write about the profession, he must be an exception.

TENDERLOIN, by Samuel Hopkins Adams *(Random House, $4.95).*

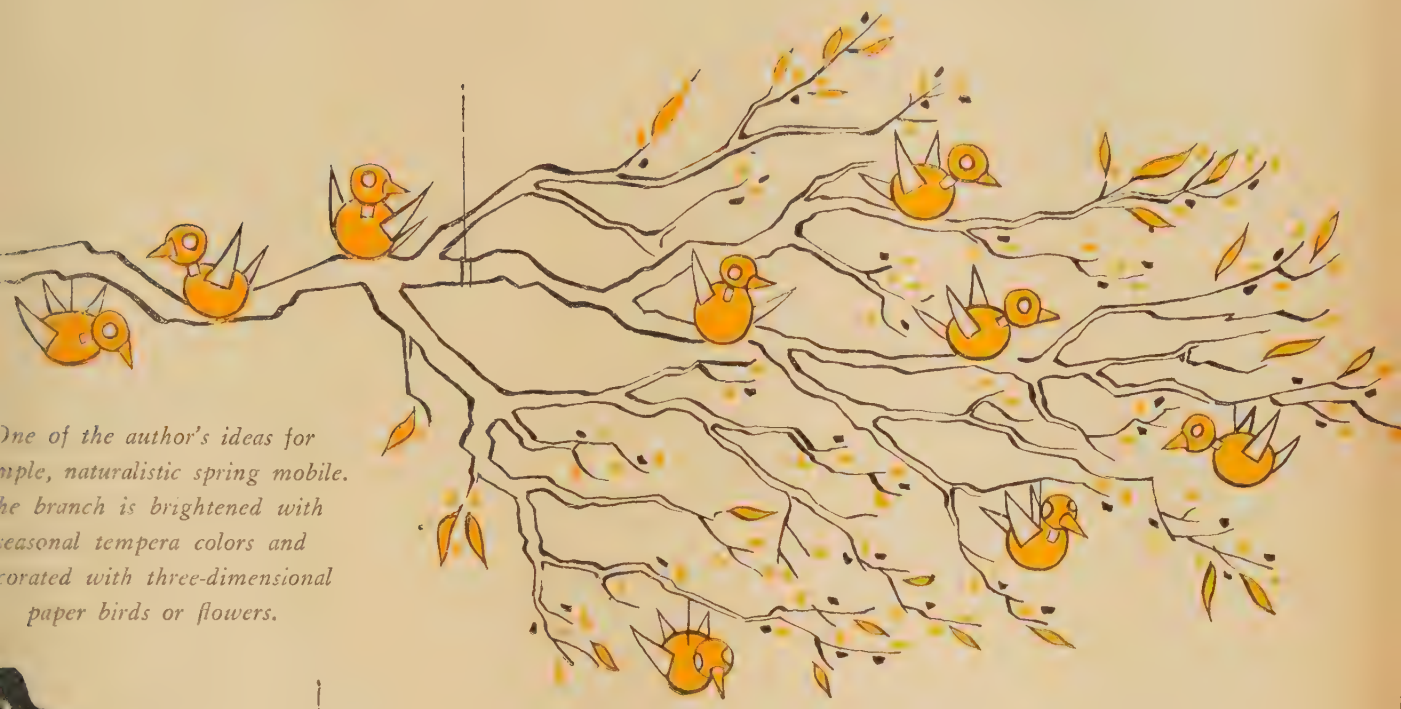
The late Samuel Hopkins Adams was an authority on early American life. This is the first novel of his I ever read. It deals with New York City at the turn of this century when there were horsecars and gaslights. It is full of interesting information concerning those days and it even tells us how the phrase, "the 400," was born. This is the best part of the book, for the plot really isn't much. It has to do with a crusading minister and a crooked police department. The characters are a little too trite as they never do anything unexpected. Mr. Adams' literary reputation has been established and it will not stand or fall on what I have to say about this novel. This pleases me, for on the basis of some of his other contributions I wish I could say more nice things about *Tenderloin*.

MRS. 'ARRIS GOES TO PARIS, by Paul Gallico *(Doubleday, $2.50).*

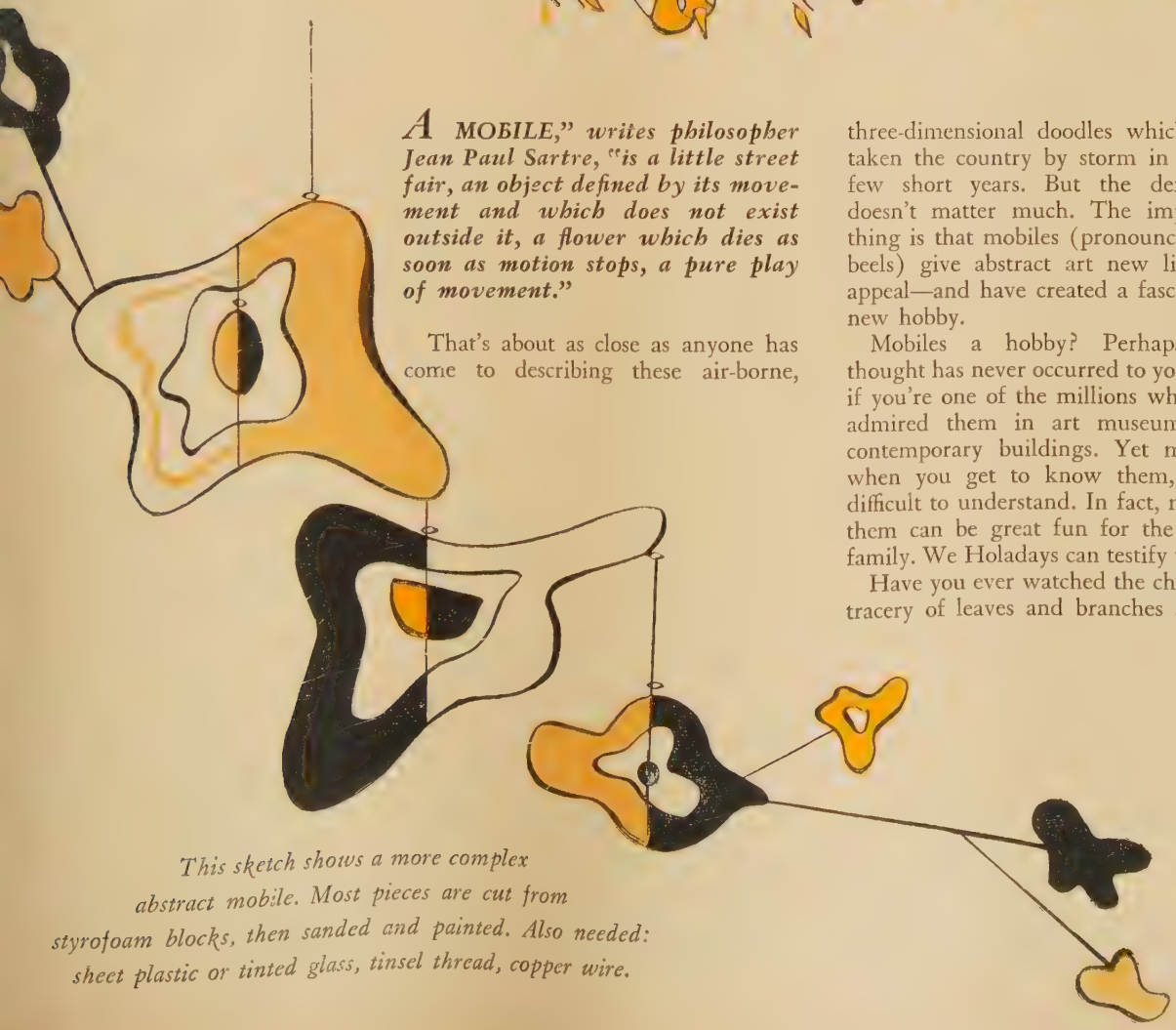
TV viewers may remember a production some months ago. Gracie Fields was the lead and it had to do with a London charwoman and her adventures in buying a Dior dress in Paris. I enjoyed it. Well, this book is the source of the play. It is full of delightful sentiment. I do not mean to suggest drips, for it simply warms the heart even of a disillusioned bishop. Mrs. 'Arris is quite a gal and what happens to her is certainly unusual, yet quite believable. Real folks, whether they are charwomen or French aristocrats recognize one another. So do the phonies. Courage is the same in every class and honesty knows no boundary

3-D Doodles

By *WILLIAM H. HOLADAY*



One of the author's ideas for imple, naturalistic spring mobile. he branch is brightened with easonal tempera colors and orated with three-dimensional paper birds or flowers.



This sketch shows a more complex abstract mobile. Most pieces are cut from styrofoam blocks, then sanded and painted. Also needed: sheet plastic or tinted glass, tinsel thread, copper wire.

A MOBILE," writes philosopher Jean Paul Sartre, "is a little street fair, an object defined by its movement and which does not exist outside it, a flower which dies as soon as motion stops, a pure play of movement."

That's about as close as anyone has come to describing these air-borne, three-dimensional doodles which have taken the country by storm in only a few short years. But the definition doesn't matter much. The important thing is that mobiles (pronounced *mo*-beels) give abstract art new life and appeal—and have created a fascinating new hobby.

Mobiles a hobby? Perhaps that thought has never occurred to you, even if you're one of the millions who have admired them in art museums and contemporary buildings. Yet mobiles, when you get to know them, aren't difficult to understand. In fact, making them can be great fun for the whole family. We Holadays can testify to that.

Have you ever watched the changing tracery of leaves and branches against

an autumn sunset? The busy zigzag of a hummingbird at a lilac bush? Or pictured in your mind the swirling fury of particles that make up an atom?

Such images are nature's age-old precedents for modern-day mobiles. In simplest terms, a mobile is merely an attempt to break up space as dynamically as nature does. Around each of us is inspiration for innumerable mobiles.

That's how we Holadays first became mobile minded. We've always enjoyed family excursions in the country to study nature, collect specimens, and sketch or paint.

One fall day, after we had scattered to collect appealing natural treasures, we found that each had gathered bittersweet. Some we used in floral arrangements and decorations; many of my still-life paintings that winter featured bittersweet at its brightest red-orange. But our favorite memento of that day was the mobile we made of dried bittersweet berries, colorful waxed autumn leaves, dyed wheat heads, painted milkweed pods, twigs, and wire. It brought the crispness of fall right into our living room.

The endless variety of the seasons suggests countless mobiles which you can make from natural materials. Our fall mobile, for instance, could just as well have included such things as nut clusters, gourds, dried peppers, and Indian corn—all of which were close at hand.

Nearly every holiday means mobile fun, too. Just think of the chances you have at Halloween, with the figures of cats, bats, pumpkins, ghosts, and goblins!

At Christmas, you might paint a piece of driftwood blue and white with tempera, or brush it with glue and dust it with table salt or Epsom salts to give it glitter. From it, hang Christmas-tree ornaments or silver, gold, and white angels cut from foam plastic. A mobile featuring the familiar figures from a crèche would be most appropriate, too.

In spring and summer the possibilities are endless. One way to capture the spirit of the out-of-doors is to use a small, leafy tree branch—perhaps brightened with tempera colors—as a perch for three-dimensional birds or flowers made of construction paper. To suspend this simple mobile, find the point of balance after the flowers or birds have been glued to, or hung from, the branch. Again, a trip to the seashore might yield a mobile of shells and pebbles. Wherever you are, nature's richness will suggest many creat

One of our all-time favorites born accidentally during an excu in the Black Hills of South Da Deluged by a sudden thunderst we took refuge in a deserted mine side were old, abandoned matt sluices, pans, and other mining eq ment. Gathering bits of tin from a wire from instruments, glass fro old lamp, and other odds and we fashioned a mobile that seem make the years fall away. It was re something of a museum piece.

Abstract mobiles are my pers pets. These are mobiles compose free forms—shapes that don't rese anything in particular. With this of mobile, the sky's the limit. I can for any effect, with virtually no res tions as to materials, design, or other factor.

I begin by making a rough sk of what I want. Then I cut the ne sary shapes and spread them out my work surface. And finally I asse them into a mobile which is pleasi the eye and has the balance neces for freedom of movement ev the slightest air current.

Assembling them takes some The skeleton of a typical mobi

Name Your Hobby

Want to swap, or to compare notes? These people await your letters.

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series of carefully balanced
Each lever (commonly a hori-
wire) has weights (the shapes
by wire or thread) on it. These
ne its point of balance (the
here it is suspended from above,
by wire or thread). The secret
ave each lever correctly joined
vhole series so that it has inde-
movement and is pleasing to
That usually means juggling
provising, if not a major change
.

construction pattern I like is
alance a large, heavy shape at
i of the main lever (the upper-
horizontal wire) with a far-
g succession of smaller, lighter
weights on the other end. Some
I've built this way have reached
feet and extended nearly from
to floor.

ce of materials is no problem.
those which can be handled
sheet plastic and plastic foam,
tance). But well-known artists
sed virtually every imaginable
l—metal, plywood, driftwood,
wood, composition board, soda
leather, plaster of Paris, glass,
and construction paper, card-
candy wrappers, metal stripping,
ng, table-tennis balls, coat
s, beads, stones, even clock parts.
materials, of course, are in addi-
wire, thread, or ribbon for
sion, and paints, dyes, or crayons
oring. The truth is, almost any-
an be used. Your only limitation
own imagination.

't be scared because balance and
ly are sometimes a bit difficult.
are a few tricks you'll pick up
go along. And be sure to read
ooks as those written by artist
Lynch—*How to Make Mobiles*
o-Crowell, $3.50) and *Mobile*
(Studio-Crowell, $3.95). Both
pictures of mobiles by famous
and will give you plenty of
as well as pointers on how to
common construction errors.

aking mobiles a hobby for you?
something you'll have to decide.
est way is to try a few. There's
ing sure—you'll be contributing
onal touch to the decoration of
ome. Display your mobiles proud-
erever they look best; they're in
ow.

found mobiles can be a fascinat-
mily hobby and an intriguing
f art. It's as mobile pioneer Paul
once explained, "Art can be
useful than purely utilitarian
. Anything that amuses you and
your interest has a use. The use
is to please your senses."

that to your friends if they
r at your first mobile. And be
t. It probably won't be long be-
ou'll find they've succumbed to
re of making mobiles themselves!

Dr. Nall Answers Questions About

Your Faith and Your Church

What will happen when I die?

No one knows. Dying is a blessed mystery.

The idea that the soul cannot be destroyed and is set free from the degenerating and decaying body at death is not exclusively Christian. Plato had it. What is distinctly Christian is the belief in Christ's victory over death and in a similar victory for every follower.

Paul thought much about this. He spoke of the "spiritual body," but never described it. To say that it is flesh and spirit, while the present body is flesh and blood, is not to picture it so that we can understand. He said that Christians are willing "to be away from the body and at home with the Lord." He shrank from physical death, but even more he hated the thought of separation from God. To be "at home" with him is the goal of Christian living and dying. We must agree!

There is no support in the Bible for the claim that we shall have revived or resuscitated bodies. They will not be repaired and remodeled bodies ("glorified" cannot mean that!) but, whatever they are like, we may be sure that they will be adequate for our needs with the Father.

Does the Bible encourage wine drinking?

Certainly not, though the psalmist (Psalm 104:15) thanks God for wine that makes man's heart glad, and there are other passages indicating that there is joy in the abundance of wine (Isaiah 25:6 and Amos 9:13-14).

But over against these we must put the praise for total abstainers: Daniel and the three Hebrew children (Daniel 1) and Jonadab and the Rechabites (Jeremiah 35).

To the argument that Palestinian wine was weak, pure, and harmless ("like our fruit juices") we must oppose the evidence that Noah was drunk when his nakedness was exposed and Lot, rescued from burning Sodom, was guilty of incest with his daughters who got him drunk with wine. And there must have been some potent wine around or the prophets would not have thundered against it (Amos 6:6; Isaiah 28:7-8; 5:11-14). The warnings of Proverbs are well-known: wine is a mocker; it stings like an adder; it corrupts princes and perverts justice.

The miracle of Jesus at Cana, when he relieved the embarrassment of a wedding host by turning water into wine, is sometimes dragged into the conversation. And there is no use trying to explain this away by allegorizing it. Whatever view we take concerning what actually happened, we ought to see that, in John's view (John 2:1-11) the Gospel always brings spiritual stimulus and joy. So, as Rollin H. Walker explains in *Does the Bible Encourage the Use of Wine?* (published by the Methodist Board of Temperance), "this story of how Christ, if he is made the guest of honor, brings inexhaustible sources of cheer to our social gatherings, is a temperance tract, instead of an argument in favor of wine drinking."

Dr. T. Otto Nall, editor of The New Christian Advocate, *for 36 years has been a journalist, lecturer, traveler and minister. He draws on this vast background to answer for readers their questions about their faith and their church.*

The Youngest Cousin

By RUTH BISHOP JULINE

THERE WERE five excited cousins in Tingleytown. Dennis, Connie, Freddie, Gayla, and Little Chris had each received an invitation in the mail. All the invitations said:

"Won't you please come to my birthday party tomorrow at two o'clock? Love, Grandma."

"Grandma's parties are fun," giggled Connie. (She was the cousin who looked the most like Grandma.)

"And full of surprises!" added Freddie. (He was the strongest cousin.)

"What will we give Grandma for a birthday present?" asked Dennis. (He was the red-haired cousin.)

"Yes, what will we give Grandma?" echoed Little Chris. (He was the youngest cousin, so no one paid much attention to him.)

"I have a wonderful idea," said Gayla. (She was the oldest cousin.) "Grandma needs a new apron. Those old brown, ruffled ones are faded and worn. We'll put all our money together and buy her a pretty one—one with pink roses on it."

Next day at two o'clock the five cousins hurried down the street. In Gayla's hands was a gift for Grandma, all wrapped up in pretty paper.

Grandma met them at the door and she was very pleased when she unwrapped the new apron.

"It's just what I need," she said.

There were games and singing and contests. Finally came the ice cream and cake.

"Now," beamed Grandma when the last crumb of cake was eaten, "I have a surprise for you." And she hustled off into the bedroom.

The cousins looked at one another and grinned. Grandma always had a surprise for them!

Grandma hustled back into the room. She carried a large, flat basket. In it were five gifts. She placed the basket on the table, saying, "There's a gift for each of you. Take your choice and I hope you like what you choose."

"I'm first!" cried Gayla, "because I'm the oldest."

She stepped up and looked closely at the packages.

"I'll choose this one," she decided, pointing to a gift with yellow ribbon.

"Next!" cried Freddie, "'cause I'm the strongest!" chose a package tied with p green ribbon.

"My turn!" cried Den "because I'm the red-ha cousin!" He chose a gift with orchid ribbon.

"I'm next 'cause I look Grandma!" cried Connie, pu ing in ahead of Little Chris

There was only one pack left in the basket. It was of lumpy looking and it was with cord from Grandma's st ball.

"I-I'll take this one," st mered Little Chris. He glar from the plain package in hands to the exciting gifts in cousins' hands. Then shrugged his shoulders thought, "Oh well, I'm only youngest cousin."

Gayla unwrapped her gift found a coloring book.

Freddie unwrapped his and found a puzzle.

Dennis found a storybook Connie a harmonica.

Little Chris untied the str on his package. He turned b

sue and held up the thing
id inside.
y," gasped all the cousins,
ne of Grandma's brown
! There must be a mis-
Isn't there a mistake,
ma?"
ndma's eyes twinkled, but
ook her head.
mistake," she said.
efully, Little Chris shook
sue. No, there was noth-
ore in the package. His
elt quivery, but he man-
to say, "Thank you,
ma."
one saw the smile on
ma's face because all the
s had gathered around
Chris.
u may color in my color-
ok," said Gayla.
d you may help with my
," added Freddie.
read my book out loud
," promised Dennis.
d you may be first to play
rmonica," smiled Connie.
ndma came closer and
"Maybe your gift isn't so
fter all, Little Chris. Put
and in the apron pocket."
le Chris put his hand in
cket and pulled out a red
urse.
ok inside it," smiled
ma.
this time Little Chris'
s were as clumsy as toes,
s so excited!
half dollar!" he cried. "A
half dollar. Is it really for
randma?"
belongs to the one who
the plain-looking gift,"
randma.
t I-I didn't choose it," ad-
l Little Chris. "Not really.
it because there wasn't
ing left in the basket."
n Little Chris' eyes
ened. He had thought of
idea.
now what I'll do," he said.
spend half my money to
ve ice-cream cones . . . one
e and one for each cousin.
I'll save the other half of
oney to carry in my new
urse."
le Chris drew a long,
breath.
metimes," he grinned,
times it's really nice to be
ungest cousin!"

Walking With Grandma

I like to walk with Grandma;
Her steps are short like mine.
She doesn't say, "Now hurry up,"
She always takes her time.

I like to walk with Grandma;
Her eyes see things mine do—
Wee pebbles bright, a funny cloud,
Half-kidden drops of dew.

Most people have to hurry;
They do not stop and see.
I'm glad that God made Grandmas
Unrushed and young like me!

—Mildred R. Grenier

Springtime

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.

—Mrs. C. M. Alexander
From *First Graces*, © 1955,
Oxford University Press.

It takes four pretty girls to tote a plank these days? Sure—but not because it's heavy. Everybody wants to get in on th

In Hiawatha Land: A Ca

It wasn't exactly a Paul Bunyan operation, but it was fun when MYFers pitched in to build their own 'cabin in glory land.'

Pastor Dean Headley shows two helpers the fine points of sharpening a dull saw.

THE LAND of sky-blue wat
the land of Paul Bunyan, Hiaw
and a Methodist Youth Fellow
with big hearts and willing han

Bunyan, mythical lumber-
hero, carved out Minnesota's
and rivers; Hiawatha, the I
peacemaker, cleared its forest
fishing grounds for his people.
the MYF is building a camp w
Methodist youths can enjoy the
the waters, and the green fore

Last year 20 members of the
neapolis area MYF added a
cabin—their sixth—to their 8
lakeside retreat, Camp Kingswo
and they did it in 10 days! Wo
in their spare time under supervi

When the "boss man" calls for straight lumber he means straight! Judy Eaton and John Thaxter take no chances; they give each board an "eye test."

10 Days

e Rev. Dean Headley, of the a (Minn.) Methodist Church, high-school and college-age s started by clearing and level- a site on the hilly, wooded ds.

mindful of aching muscles and ed fingers, the students then laid oncrete foundation, erected the and roof, and installed doors vindows. When they left, only nterior work remained to be —by the next campers. The cost less than $500—money the had earned. Only small nts of the materials were do-

mp Kingswood, 25 miles west

Now the sills have been laid and the first wall is ready to go up. With all those volunteers on hand the job will be done in a jiffy.

As the supplies go down, the cabin goe

of the Twin Cities, also has a clubhouse, a combination dining-assembly hall, and facilities for swimming, tennis, hiking, and boating. It is used by 800 youths each summer and hundreds more the rest of the year. The new cabin means eight more youths and a counselor can be accommodated each camp period.

Next year the MYF hopes to build another cabin and in 1962 still another. Their goal: to make Camp Kingswood the state's best youth camp. And they're sure they'll do it, too!

Homeward bound! Muscles may ache, but for years to come this will be "their" c

NEWS of the world parish

RAL METHODIST CHURCHES UNDER SCRUTINY

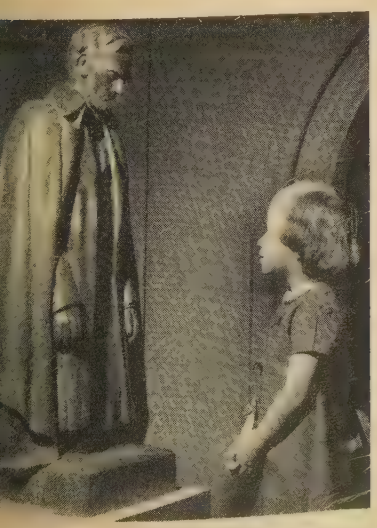
thodist leaders will use the find- of 10 research projects to scruti- rural and small-town churches in ration for the fourth National odist Town and Country Confer- July 21-24, in Wichita, Kans. The cts, set up by the Board of Mis- department of research and sur- contain data on laymen's attitudes beliefs, appraisals of current rural , studies of community changes, elated material.

e findings will be available for ates' study before the conference. he sessions, the information will ed for reference as delegates seek velop new strategy for rural pro- s and new ways of training leaders mall communities.

calling the conference, the bishops ed the need for re-examining the church in the light of current ological and cultural changes. ference planners are urging that representatives of urban churches d.

ost conference work will be done all study groups, with a day spent ch of these topics: *The Town and try Church Considers its Nature Purpose, Methodism Organized to the Challenge of Town and Coun- Town and Country Church Lead- p in a Changing Society,* and *The odist Church and the Changing ty.*

oths sponsored by church agencies xpected to present phases of rural work for which no program time could be allotted. The displays will include church architecture, audio-visual aids, church-school literature, and music.



e Munroe and a prayerful Lincoln.

Not Fooling Russians

Russian people no longer believe their government's propaganda, Sen. Hubert Humphrey (D.-Minn.) has told a national conference on disarmament sponsored by secular and church groups, including the Methodist Board of World Peace. [See *What's Ahead for Religion in Russia?* March, 1959, page 22.]

"For 40 years they have been told how wonderful things are in Russia and how terrible they are in the exploited lands of the capitalists," he said. "It is obvious from the questions they ask about the U.S. that they don't believe a word of it."

Lincoln at Prayer

A Methodist-inspired statue of Abraham Lincoln at prayer is receiving special attention in 1959, proclaimed Lincoln Year by President Eisenhower to honor the 150th anniversary of the Civil War president's birth.

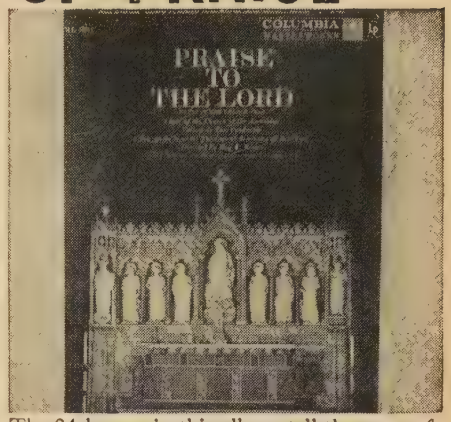
Among recent visitors to the statue, in the Washington, D.C., Episcopal Cathedral, was four-year-old Anne Munroe of Bethesda, Md. Anne is the great-great-granddaughter of the Rev. William A. Houck, Methodist Civil War chaplain who reportedly saw Lincoln slip away from the crowd and kneel in prayer before delivering the Gettysburg Address. The incident led Mr. Houck's son, artist Herbert Houck, to carve the statue, believed to be the only one of Lincoln praying.

[For warm insights into Lincoln's boyhood, and the story of his parents' marriage by Methodist preacher Jesse Head, see *'He Loved Me Truly,'* February, page 24.]

For Missions: New Record

The Methodist Board of Missions, in its annual meeting at Buck Hill Falls, Pa., commissioned 74 new missionaries and reported more than $27 million spent for mission work in 1958. Delegates also heard Dr. Vernon Middleton, chief of the home missions di-

HYMNS OF PRAISE



The 24 hymns in this album tell the story of the Church year from Advent and Christmas through Epiphany, Lent, Easter and Ascension. They tell another story, too—the story of hymnody itself, from its beginnings to the present day. They are beautifully sung by the Choirs of the Church of the Ascension and the General Theological Seminary of New York.

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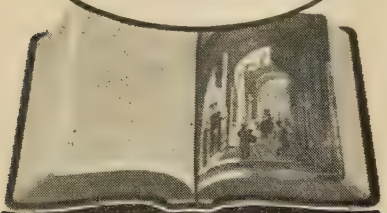

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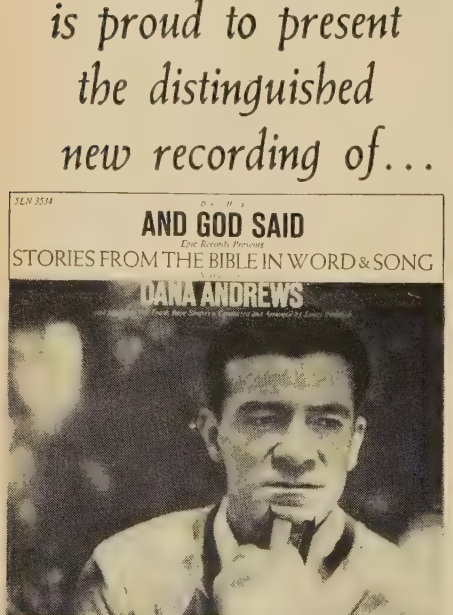

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vision, sound warnings for the church at home and overseas.

The board's expenditures included $14 million in 44 countries and more than $9 million in the U.S. mainland, Hawaii, and Puerto Rico. Assets increased from $82.2 million in 1957 to $83.3 million in 1958.

Dr. Middleton told the meeting that the U.S. has become obsessed with things. He described the nation as a victim of fear and comprised of nomadic people. In addition, he said it is being subjected to powerful pressures seeking to compel conformity.

"If we are to present an effective witness," he declared, "we must lay a secure foundation in the theological affirmations of the New Testament concerning God, his purpose, and his character; concerning Jesus Christ, his life and work, and significance; concerning man, his nature and destiny."

The board also heard that Methodism is growing in some European countries; that African leaders need more adequate training and a world vision if Africa is to take its true place in world life, and that there is need for increased evangelism among Negroes, Spanish-speaking persons in the Southwest, and Indians in Oklahoma.

Religion in Schools

Chicago's Parent-Teacher Association opposes teaching about God in public schools, claiming this is the responsibility of parents and churches.

Moral and ethical values can be taught by explanation, experience, and example, without a religious approach, the PTA holds.

This differs from the policy of the Church Federation of Greater Chicago, which has said ". . . silence about God in education is actually partisanship and has the effect of denying religion's importance in life."

New Pressure on Poles

New Communist attacks on religion in Poland are feared by Warsaw observers. These sources report creation of 900 courses in "scientific atheism" and other deterrents to the "dangerous" influence of religion.

Communist newspapers warn of "harmful" influences of Catholic social and cultural groups, which, they say, disseminate reactionary views. The Secular Schools Society is hailed as an opponent of religious instruction in schools.

Crackdown in China

Chinese Communists are forcing 16 Protestant denominations to merge and many local churches to close, reports to the National Council of Churches indicate. The actions mean closer Red control and make the Church "not so much persecuted as captive," says Dr. Wallace C. Merwin, executive s tary of the China Committee of NCC's Division of Foreign Miss

In Shanghai, 188 of 200 chu have been closed and given to the ernment as "patriotic gifts." In P 61 of 65 have met the same fate.

New TV Series for Children

A new TV dramatic series init by the Methodist Television Mi will interpret the Christian fait children.

Helping are the children's wo of the Methodist Board of Educa which has endorsed the series project which vacation church sc may support.

Refugees U.S.-bound

A Methodist specialist in re work has been assigned to help 6,000 Dutch nationals from Indo for resettlement in the U.S. and to pare them for citizenship. Dr. S. Kulisz, secretary for refugee res ment of the Methodist Committe Overseas Relief, will spend se weeks in the Netherlands, wor with victims of civil strife wh from Indonesia to Holland, a cou many of them had never seen alth it was the home of their ancestor

The 6,000 are being resettle Church World Service.

Hear Hospitals, Homes Re

More than 1.5 million persons cared for in 1958 in the 229 Meth institutions affiliated with the Boa Hospitals and Homes.

General Secretary Dr. Olin Oeschger has disclosed that in the year 14 new homes for the aged, new hospital, and a children's h were added to affiliated institution

Dr. Victor Hann, head of the M odist Home for Children, Mecha burg, Pa., is the new president o National Association of Methodist pitals and Homes. He succeeds Harold Baker of the San Diego M odist Home, Chula Vista, Calif.

Cuban Methodists Hopeful

Methodism is an important spir force in Cuba, strengthened rather weakened by the recent revolution ligious sources now report.

Dr. J. E. Ellis, executive secreta the Division of World Missions' American field, and Miss Marian D. executive secretary of Latin Amer work of the Woman's Division Christian Service, scored the dicta brutality of Batista. The regime, added, caused Cubans to live in t for nearly five years. They blamed business" for keeping the facts f the American public.

In the civil war, the Meth

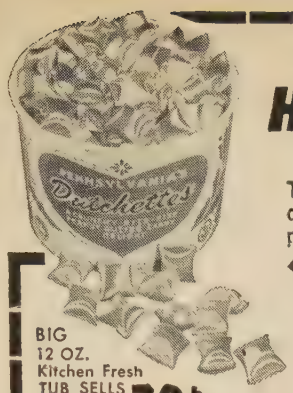
ministered as a spiritual force
groups and thus won the re-
both factions. Several pastors
ported beaten or driven from
arges by the Batista forces.
rding to Miss Derby, Methodist
er youths regard Castro as a na-
ero.
, however, could have been
bout the Castro purges, these
rs said, although they might
een modified if authoritative
had talked with Castro before
apse of the Batista government.
Dr. Ellis and Miss Derby had
lks with Castro and, they said,
im willing to listen to reason.
id neither the U.S. government
church should intervene, and
ere critical of anti-Castro state-
n Congress.

Expansion of Seminaries

expansion of theological semi-
s one of the brightest spots in
ist education. So the Board of
on was told at its recent annual
in Kansas City, Mo. "Not only
10 Methodist theological schools
ing and expanding their facili-
t two new ones are scheduled
," explained Dr. Gerald O. Mc-
theological-education director.
nal Methodist Theological Sem-
s expected to open this year in
City, Mo., and the Methodist
gical School in Ohio in 1960 at
re, Ohio.
kest spot is the program for
ouths, the Rev. Joseph W. Bell,
Department director, revealed.
d more attention will be given
hs in military service, college, or
k.
Board learned:
day-school membership apparent-
eased only about six tenths of 1
t, lowest gain in years.
ulation of Methodist church-
literature is 7 million, and in-
g.
ng people gave a record $756,901
Methodist Youth Fund for mis-
nd youth work.

Critics of Temperance

op John Wesley Lord, Board
emperance president, would
hen rather than modify the es-
stand of Methodists on drinking.
,500-word statement released at
oard's annual meeting, he an-
critics who advocate a more
ate approach and who contend
urch's position is educationally
d, biblically unjustifiable, and
e.
e Methodist Church, through a
nd honored history, has dis-
d that sobriety and abstinence
ecessary to the life that seeks



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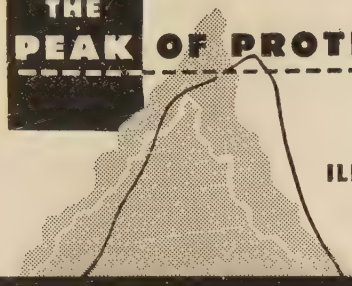

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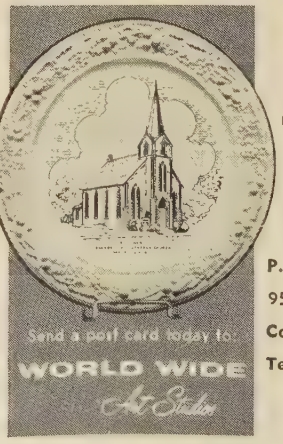

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A Miscellaney of Dates & Divers Interesting Matters for People Called Methodist

Experience is what you get usually when you were expecting something else—B. Franklin

April hath XXX days — 4th Month

Every place is alike to him who goes nowhere without God.—1857 Methodist Almanack

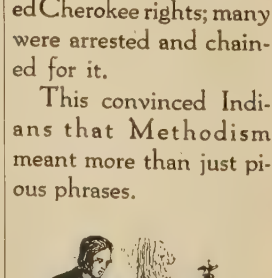
1	W	Don't observe this, lessen you're a fool!
2	Th	***Words are the wings of action***
3	Fr	Sweet pea is April's flower
4	Sa	13-stripe U.S. flag established, 1818
5	S	Rob't Raikes, founder Sunday schools, d., 1811
6	M	Methodist Promotion exec. meet, Kansas City
7	Tu	Wash., D.C., seminar for Methodist clergy
8	W	C. Wesley, 41, m. Sally Gwynne, 20; 1749
9	Th	Asbury meets Robert Williams, 1772 ☛
10	Fr	***Diligence makes Luck***
11	Sa	Robinson 1st Negro in big leagues, 1947 Richard Allen 1st A.M.E. bishop, 1816
12	S	National Christian College Day
13	M	Evangelism workshop, Nashville
14	Tu	Council of Bishops, Washington, D.C.
15	W	Nation mourns Abe Lincoln, 1865
16	Th	First mfg. interchangeable parts, 1813
17	Fr	1st annual report Missionary Soc., 1820 ☛
18	Sa	Ter'ble fire, San Francisco, 1906
19	S	Asbury eulogizes Devereaux Jarratt, Episc. rector & friend of Methodists, 1801. "He was the first who received our despised preachers . . . took them to his house."
20	M	Wisconsin Territory established, 1836
21	Tu	Webster's Amer. Dictionary published, 1828
22	W	Oklahoma Terr. open to homesteaders, 1889
23	Th	W. Shakespeare b. 395 years ago today
24	Fr	1st Methodist Society in California, 1847
25	Sa	S. Wesley, senior, d., 1735, at 72
26	S	Uniting conference begins, 1939, to organize The Methodist Church
27	M	Peter Boehler goes to Heavenly Home, 1775 He caused conversion of J. & C. Wesley with aid of Moravians
28	Tu	Spain sends "Nina," "Pinta," "Santa Maria," to "preview" 1893 Exposition
29	W	***Content is Wealth***
30	Th	Geo. Washington inaugurated, 1789. Four leading Methodists call to congratulate; he valued this recognition from the "church of the circuit riders."

Missionary John Elliott, called "Apostle to the Indians," was found on the day of his death, teaching an Indian child at his bedside. "Why not rest now?" he was asked. "Because I have prayed God to make me useful; and as I can no longer preach, He gives me strength to teach this poor child his letters."

■ Williams was first Methodist missionary in America to publish a book (Wesley's sermons) & the 1st who "located."

■ "Civilization Bill" signed by Pres. Monroe spurred 1820 Gen. Conf. to authorize missions. With meager fare and equipment James B. Finley was sent to Wyandots in Ohio. Many left his church, urged by traders and whiskey sellers. He got Chief Between-the-Logs to visit coast cities. Methodists bro't God to four of "Five Civilized Tribes"—Cherokee, Chickasaw, Choctaw, & Creek. They championed Cherokee rights; many were arrested and chained for it.

This convinced Indians that Methodism meant more than just pious phrases.



moral perfection and is commi[tted] God's righteous ways," he said.

Among other points, the bish[op] served: "There are many thing[s] the Bible does not support th[e] required of us today. If we us[e] Bible as it should be used . . . we shall find moral and ethical p[rin]ples for our traditional position.

"I believe the statement of The [Meth]odist Church on temperance shou[ld] rewritten and made more Chr[istian] but I likewise believe that its ess[ential] position should be maintained [and] strengthened."

What Price Ecumenicity?

Pope John's announcement th[at] plans to call an Ecumenical Coun[cil] discuss Christian unity is m[et] divided reaction among church[es] Some want to sit down at an eccl[esi]cal bargaining table, but warn[ed] prospects of Protestant-Catholic [talks] are slim.

The announced purpose of the c[oun]cation, which may be held in [Rome] would be to achieve unity betwe[en] Roman Catholic and "other Chr[istian] communities," and re-establish[ment] church. Most Protestant leaders [see] is directed to the Eastern Ort[hodox] and other churches on the periph[ery] the Vatican's spere of influence. [Some] see it as an attempt to sever Prot[estant] Orthodox ties and bring the E[astern] church into the Roman. [See *Ame[rican] Fourth Faith,* July, 1958, page 40.]

None has said that a "union" [will] get very far very fast, or tha[t] Pope will abdicate as "supreme r[uler] all Christians."

The Vatican asserted the mo[st] possible because, as it sees the pro[b]"Protestantism . . . can modi[fy] position." But, "The Catholic C[hurch] cannot make substantial changes."

Methodist Bishop John Wesley [Lord] of Boston cautioned: "The R[oman] Church declares that it alone em[bodies] Christian truth and that the C[hurch] is infallible . . . Reform require[s] indispensable condition—admissi[on] error and failure." He added [that] Catholics have refused many invit[ations] to World Council of Churches c[onfer]ences.

Among church sources, Baptis[ts] no. Lutherans and some other Prot[estant] denominations are doubtful the[y] even be invited. Eastern Ort[hodox] leaders, who recognize neither Pope's infallibility nor ascension [of] Virgin, are interested, but ske[ptical].

Defends 'Right-to-Work'

"Right-to-work" laws were defe[nded] by Bishop Richard C. Raines of In[dian]apolis at a hearing on Indiana's year-old law conducted by the senate's Labor Committee. The h[earing]

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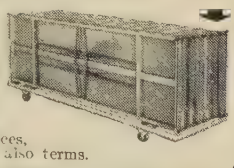

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said such laws tend to restrain "selfish" labor leaders from racketeering. [See *What of the 'Right to Work' Laws?*, January, 1959, page 28.]

Answering charges that nonmembers would benefit from union efforts without paying dues, he said: "Thirty-five per cent of Americans do not belong to any church. They take a free ride on the moral and spiritual efforts and services of the churches. Yet I would not for a moment suggest enforced membership."

Urges U.S. Aid to Africa

The U.S. can help save Africa from Communism by training African technologists and aiding independent states. That's the view of a Bantu Protestant minister from the Union of South Africa now studying at Methodist-related Boston University.

The appeal of Communism is "ownership of the means of production by the people," states the Rev. Arthur S. Grootboom, adding that Russia does not seem to exemplify this concept. He says he is confident that Africans will never go all-out for Communism because of their strong religious heritage.

Help for Youthful Criminals

A network of church-sponsored youth centers across the U.S. would be a powerful weapon against juvenile delinquency, Sen. Estes Kefauver (D.—Tenn.), of the Senate Subcommittee to Investigate Juvenile Delinquency, told the annual meeting of the Methodist Board of Temperance.

He praised the Methodist Youth Fellowship and Methodist Student Movement, and urged churches to expand their programs to help such youths as those released from correctional institutions.

Record Radio Appeal

Radio listeners gave $3,000 in two hours to help a young Jersey City, N.J., Methodist girl facing a costly heart operation.

The Rev. Bruce D. Rahtjen appeared with the girl on "Big Joe" Rosenfield's ABC network program. Contributions broke all previous records. In addition, her church, Browne Memorial, raised $1,000.

Big Joe, who is Jewish, said he was once made an "honorary Methodist."

$21 Million for Missions

A record $21,341,488 has been appropriated by the Board of Missions for the fiscal year beginning June 1. It is for missionary work in the U.S., Hawaii, Puerto Rico, and 44 countries overseas.

This is $800,000 greater than last year, when the previous record was set.

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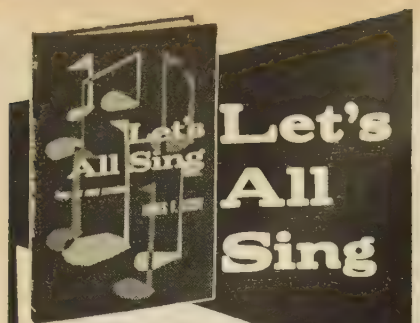

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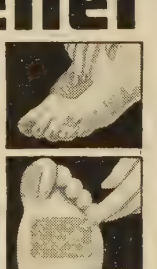

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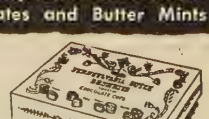

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Bishop Short to Serve Cuba

Administrative duties in the Jacksonville Area are being handled by Bishops Arthur J. Moore of Atlanta and Roy H. Short of Nashville until a successor to the late Bishop John W. Branscomb is named at the Quadrennial Southeastern Jurisdictional Conference in 1960. Bishop Moore is administering the Florida Conference and Bishop Short the Cuba Conference.

Church Builds on Sand

Despite the Gospel warning against building on sand, First Methodist Church, Hialeah, Fla., has erected a new church building in an area of soft beach. But a new sand-packing process has provided a permanently solid resting place for the structure.

The process uses a three-ton, needle-shaped compacting tool that can penetrate soft sand to 62 feet. The compacter reportedly soaks the sand and shakes it until it has settled to firmness.

Praises U.S. Education

Much criticism of U.S. education stems merely from free people "blowing off steam." That's the view of Dr. John O. Gross, general secretary of the Methodist Board of Education's division of educational institutions.

In his opinion, the U.S. has "the most successful experiment in mass higher education the world has ever known"—successful, to a large extent, because "the Christian college is tied up with the whole system of higher education."

Stevenson Lauds Clergy

Clergymen are becoming democracy's chief spokesmen, Adlai Stevenson feels. He recently compared them with the small-town newspaper editor and college president of "earlier, quieter times," who led the fight for "the good, the right, and the just." Said Mr. Stevenson:

"Latterly it seems to be the rabbi, the minister, the priest who has had courage to withstand the pressures of these times and to speak his piece with boldness."

Together: *Two Steps Forward*

Nashville District of the Tennessee Conference has become the third in the nation where churches have gone 100 per cent on TOGETHER's All Family Plan. First was the Fort Wayne, Ind., District. Second was Alaska, which also became the first state to win the distinction.

In another development, TOGETHER recently received a Certificate of Recognition for its articles on religion and racial tolerance from the Commission on Mass Communications of the National Conference of Christians and Jews.

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NEWS DIGEST

HELP SAVE RECTORY? Methodists are being asked to help defray a $9,000 deficit in restoration of the rectory at Epworth, England, where the Wesley family once lived [See *Backtracking John Wesley,* July, 1958, page 33]. Gifts may be sent to the Conference Treasurer, designated to the World Methodist Council.

GARDEN OF EDEN. Danish archaeologists say they have located the site of the Garden of Eden on Bahrein, an island in the Persian Gulf close to the Saudi Arabian coast.

BUS RIDES OK. Subsidized transportation for pupils of two Roman Catholic schools in and near Plymouth, Mass., has been granted by the public school board after a five-year contest.

'SURROUNDED BY BEAUTY.' Hawaii's first home for retired persons will be built under Methodist sponsorship in Kaneohe. Its name: Pohai-Nani, or Surrounded by Beauty.

HONOR EDUCATOR. Dr. William A. Cook, retired public-school administrator of Cincinnati, Ohio, a Methodist, is among three men cited for efforts promoting religious freedom at the National Conference of Protestants and Other Americans United for Separation of Church and State.

PROMOTE NURSING. Methodist women of North Georgia Conference have launched a campaign to interest girls in nursing careers. The Wesleyan Service Guild of Druid Hills Church, and the Woman's Society of Christian Service of Peachtree Road Church, both Atlanta, have each given $500 scholarships to Emory University School of Nursing.

SOCIAL REVOLUTION. U.S. racial strife is no different from turmoil all over the world as people seek personal freedom, says Methodist evangelist E. Stanley Jones. In his opinion, all

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people suffer from the same mal[ady] an inward emptiness—and Christ alone can cure it. [See *Are 'Fo[reign] Missions Through?*, January, 1959, 32.]

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$10,000 NEST EGG. Every [new] new church in the Atlanta-West [Meth]odist District will receive $10,000 the $10 Club, in which each mem pledges $10 or more to a new chu

TAKES NEW POST. New sultant for the U.S. Civil Rights C mission is Methodist layman Davi Koonce, on leave from *The Washin Star*. He will handle press rela for the group, which investi charges of voting violations.

SOLVE PARKING PROBLE new Methodist church in Los An will have under it a one or two parking garage, probably first i country.

HIT EASIER DRINK LAW. Virginia Conference of The Meth Church is against a referendum re ing restrictions on sale of liquor b drink. Claim is that the ballot wou rigged in favor of liquor interest

BROADCAST SUNDAYS. ada's Supreme Court has upse earlier decision of Ontario courts the Canadian Broadcasting Cor tion can be prosecuted for broadca on Sunday.

ANCIENT TREASURE. Metho related Emory University now h rich treasure of 4,000-year-old arti jewelry, and household items Jericho. Most valuable pieces in collection were taken from tomb plored in 1954 by Dr. B. M. Bow Emory.

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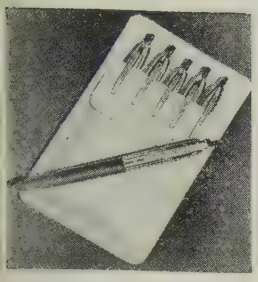

w Pens—Ink colors to suit the fancy of all the family. The *5-n Set* has 2 blue pens, 1 red, 1 l green in plastic protector. n'll use them for drawing, teens ressing personality. Ball point leak, smear, transfer. *Two Paks* s), $1. Refills, 20 for $1. *Distributors, Dept. 39, arsons Blvd., Jamaica, N.Y.*

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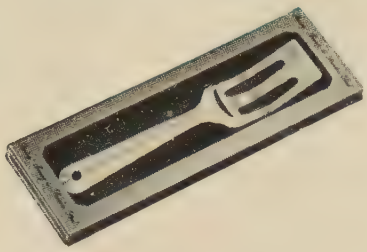

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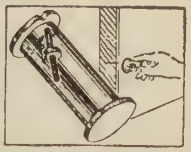

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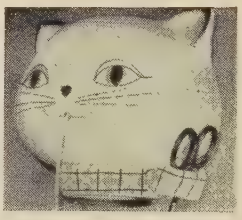

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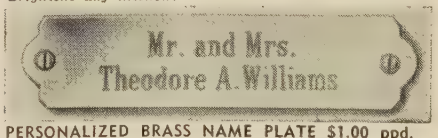

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With imagination and elbow grease, this congregation transformed a rocky wasteland into

A Bit of Old Japan in Spokane

TWO YEARS AGO, Grant Street Methodist Church, Spokane, Washington, was at a dead end. It urgently need space for a new educational building—and a freeway w to gobble up the only available land. Without expansi the 280-member church—the only Christian congregati serving the city's 1,200 Japanese-Americans—would slo strangle. Yet no suitable property was left in the area.

It was a dark moment. Then someone remembered t a few blocks away were 1½ hilly acres marred by c cropping volcanic rocks. Build there? Impossible, the pe said. But when the Rev. Shigeo Shimada asked parishio Frank Toribara, an architect, Toribara disagreed. For cut-rate price of $2,865, the congregation bought the la And into it they plowed their toil, their ingenuity, t dreams.

Today they have their educational space—and more. the land nobody wanted they've erected a striking, all-purp church building, plus a parsonage of the same contempor

Two ancient Japanese arts, gardening and flower arrangement, go hand in hand to give Spokane's Highland Park Church unique beauty, inside and out. Japanese-trained landscape artist R. Nishikawa, above and top left, labored for four months with 10 helpers to create the church's spectacular rock gardens from 60 tons of volcanic stone. From those gardens came the white gladioli, at left, which brightened the sanctuary for the consecration service.

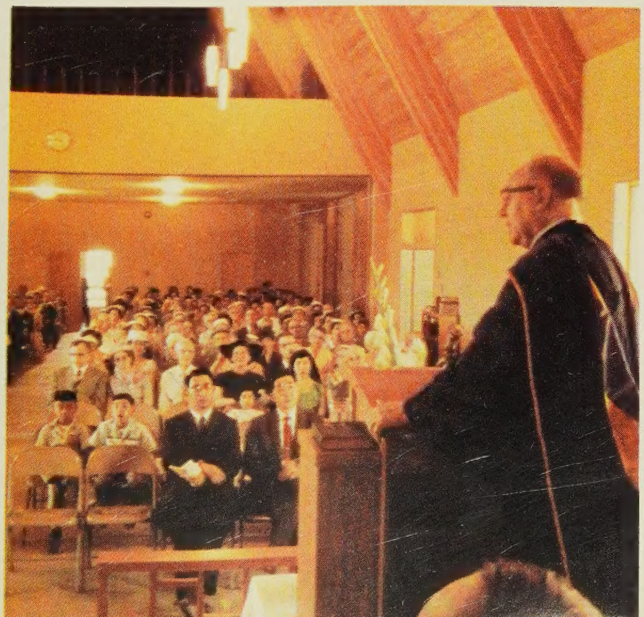
Gloria Shimada's traditional costume accents contrast between stark modern architecture and the quaint Japanese landscaping.

design. Construction cost $110,000, more than double what the planned educational unit would have run.

Even all this, however, was not enough. With painstaking care, members landscaped the grounds, transforming them into a large Japanese garden. This improvement alone has rocketed the land's value to $20,000. Carefully groomed rock gardens, a sunken terrace, dwarf trees, and shaped shrubs—a combination rarely found outside Japan—now make this church a show place. San Francisco Area Bishop Donald H. Tippett recently described it as "a splendid harmony of the Far East and the Occident."

The transformation from rocks to rock gardens took 14 months—and plenty of hard work. Members donated over 16,000 hours of labor—plus flowers, shrubs, and trees from their own yards—to grade and landscape the grounds and finish the buildings. Builder Ed T. Iwata, a Methodist, constructed the $95,000 main building and the $15,000 parsonage at cost. Issei (Japanese-born) artisans in the congregation designed and supervised landscaping and construction of a distinctive, two-tiered stone wall in front of the church;

Church members, including more than 100 who speak only Japanese, jam consecration service to hear Bishop Tippett.



Volcanic rocks in the foreground were among over 2,000 relocated by congregation for rock gardens.

Tokyo? No, but the only giveaway i
cluster of tall pines so typical of Spoka

financial aid came from other churches in the Pacific Ja
nese Provisional Conference and, importantly, from the Me
odist Division of National Missions.

The new church is rich in meaning for this congregati
formed in 1902—in an upstairs room over a laundry—amo
members of a night-school class for immigrants. Stea
growth and the need for more space forced periodic mo
until 1937, when members acquired the former Swed
Methodist Church and renamed it Grant Street Church. E
even that building proved inadequate as a permanent hor

Now, with a new name—Highland Park Church—to ma
its new building, this congregation at last is comforta
settled. Its ambitious project, however, is far from complet
Members plan to add cherry trees above the rock gardens
park and playground in the sunken terrace behind
church, and a parking lot beautified by terraced garde
Even if this takes years, members aren't worrying. Th
expect to stay put now for a long time.

Rocky islands flanked by grass plots are basic in Japanese rock gardens. Dominating this one is an ishi-doro *— stone lant*

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BY LYNN WARD, FROM JOHN WESLEY, ABINGDON PRESS, 1951